Library of Princeton
DEC 13 1899
Theological Seminary

BT 355 .H34 1897
Hall, A. C. A. 1847-1930,
1847-1930.
Christ's temptation and ours

CHRIST'S TEMPTATION AND OURS

THE BALDWIN LECTURES

I.

1886. INSTITUTES OF CHRISTIAN HISTORY,

by A. Cleveland Coxe, D.D., Bishop of Western New York.

A. C. McClurg & Co., Chicago.

II.

1887. WITNESSES TO CHRIST,

by William Clark, M.A., Trinity College, Toronto.

A. C. McClurg & Co., Chicago.

III.

1888. THE CHURCH'S CERTAIN FAITH,

by George Zabriskie Gray, D.D., Dean of the Episcopal Theological School, Cambridge.

Houghton, Mifflin & Co., Boston.

IV.

1889. THE WORLD AND THE MAN,

by Hugh Miller Thompson, D.D., Bishop of Mississippi.

Thomas Whittaker, New York.

V.

1890. THE PHILOSOPHY OF THE INCARNATION,

by A. C. Garrett, D.D., Missionary Bishop of Northern Texas.

James Pott & Co., New York.

The courses of Lectures given in 1892 and 1894, by the Rev. Dr. R. A. Holland and the Rt. Rev. Dr. Dudley, Bishop of Kentucky, have not yet been published.

The Baldwin Lectures, 1896

CHRIST'S TEMPTATION AND OURS

BY

THE RT. REV. A. C. A. HALL, D.D.

BISHOP OF VERMONT

NEW YORK
LONGMANS, GREEN, AND CO.
LONDON AND BOMBAY
1897

COPYRIGHT, 1896, BY
LONGMANS, GREEN, AND CO.

All rights reserved

First Edition, February, 1897
Reprinted March, 1897

Press of J. J. Little & Co.
Astor Place, New York

EXTRACT FROM THE DEED OF TRUST IN ACCORDANCE WITH THE PROVISIONS OF WHICH THE BALDWIN LECTURES WERE INSTITUTED.

"THIS INSTRUMENT, made and executed between Samuel Smith Harris, Bishop of the Protestant Episcopal Church in the Diocese of Michigan, of the city of Detroit, Wayne County, Michigan, as party of the first part, and Henry P. Baldwin, Alonzo B. Palmer, Henry A. Hayden, Sidney D. Miller, and Henry P. Baldwin, 2d, of the State of Michigan, Trustees under the trust created by this instrument, as parties of the second part, witnesseth as follows:—

"In the year of Our Lord one thousand eight hundred and eighty-five, the said party of the first part, moved by the importance of bringing all practicable Christian influences to bear upon the great body of students annually assembled at the University of Michigan, undertook to promote and set in operation a plan of Christian work at said University, and collected contributions for that purpose, of which plan the following outline is here given, that is to say:—

"1. To erect a building or hall near the

University, in which there should be cheerful parlors, a well-equipped reading-room, and a lecture-room where the lectures hereinafter mentioned might be given;

"2. To endow a lectureship similar to the Bampton Lectureship in England, for the establishment and defence of Christian truth: the lectures on such foundation to be delivered annually at Ann Arbor by a learned clergyman or other communicant of the Protestant Episcopal Church, to be chosen as hereinafter provided: such lectures to be not less than six nor more than eight in number, and to be published in book form before the income of the fund shall be paid to the lecturer;

"3. To endow two other lectureships, one on Biblical Literature and Learning, and the other on Christian Evidences: the object of such lectureships to be to provide for all the students who may be willing to avail themselves of them a complete course of instruction in sacred learning, and in the philosophy of right thinking and right living, without which no education can justly be considered complete;

"4. To organize a society, to be composed of the students in all classes and departments of the University who may be members of or attached to the Protestant Episcopal Church, of which society the

Bishop of the Diocese, the Rector, Wardens, and Vestrymen of St. Andrew's Parish, and all the Professors of the University who are communicants of the Protestant Episcopal Church should be members *ex officio*, which society should have the care and management of the reading-room and lecture-room of the hall, and of all exercises or employments carried on therein, and should moreover annually elect each of the lecturers hereinbefore mentioned, upon the nomination of the Bishop of the Diocese.

"In pursuance of the said plan, the said society of students and others has been duly organized under the name of the 'Hobart Guild of the University of Michigan;' the hall above mentioned has been builded and called 'Hobart Hall;' and Mr. Henry P. Baldwin of Detroit, Michigan, and Sibyl A. Baldwin, his wife, have given to the said party of the first part the sum of ten thousand dollars for the endowment and support of the lectureship first hereinbefore mentioned.

"Now, therefore, I, the said Samuel Smith Harris, Bishop as aforesaid, do hereby give, grant, and transfer to the said Henry P. Baldwin, Alonzo B. Palmer, Henry A. Hayden, Sidney D. Miller, and Henry P. Baldwin, 2d, Trustees as aforesaid, the said sum of ten thousand dollars to be invested

in good and safe interest-bearing securities, the net income thereof to be paid and applied from time to time as hereinafter provided, the said sum and the income thereof to be held in trust for the following uses:—

"1. The said fund shall be known as the Endowment Fund of the Baldwin Lectures.

"2. There shall be chosen annually by the Hobart Guild of the University of Michigan, upon the nomination of the Bishop of Michigan, a learned clergyman or other communicant of the Protestant Episcopal Church, to deliver at Ann Arbor and under the auspices of the said Hobart Guild, between the Feast of St. Michael and All Angels and the Feast of St. Thomas, in each year, not less than six nor more than eight lectures, for the Establishment and Defence of Christian Truth; the said lectures to be published in book form by Easter of the following year, and to be entitled 'The Baldwin Lectures;' and there shall be paid to the said lecturer the income of the said endowment fund, upon the delivery of fifty copies of said lectures to the said Trustees or their successors; the said printed volumes to contain, as an extract from this instrument, or in condensed form, a statement of the object and conditions of this trust."

PREFACE.

In publishing these lectures, in accordance with the requirement of the trust, a few words of explanation may be allowed.

The lecturer was begged, in both the choice and the treatment of his subject, to have in mind primarily the students of the University, and to regard the immediate impression upon hearers rather than the character of the lectures when published as a book.

Accordingly, the lectures were delivered without manuscript, and are here printed from the stenographer's report and the lecturer's notes. It is hoped that the inadequate treatment, unavoidable in a spoken discourse, intended to be at once didactic and hortatory, may in some degree be supplemented by the footnotes and references which have been added.

These notes have been taken for the most part from writers of recent date, for the two-

fold reason that such would be more conversant with the difficulties felt in our own time, and because their works would be more easily accessible to those for whose benefit the lectures are chiefly designed.

The author is conscious of manifold indebtedness to other writers beside those to whom reference is directly made. Through former notes of his own he probably occasionally uses their very words, as well as frequently appropriates their thoughts. In particular he feels sure that this is the case with regard to courses of sermons on the subject of our Lord's Temptation, by Dr. Wace * and Canon Hutchings.†

BURLINGTON, VERMONT,
Christmas-tide, 1896.

* *Some Chief Points in Our Lord's Ministry.*
† *The Mystery of the Temptation.*

CONTENTS.

LECTURE I.

The Necessity of Temptation for Man, and its Possibility for Christ.

PAGE

General subject 3
Outline of treatment 4–7
The subject presents two problems..... 8
I. Why should man be tempted?
II. How could Christ be tempted?
I. (1) Temptation is necessary for moral development. 9
The difference between mechanical and moral service 10
All moral creatures must pass through probation 11
God will not force the will of any
(2) An added necessity in the case of those who have fallen, for their restoration..... 12
II. The Temptation of Christ a part of the mystery of the Incarnation 13, 14
Both truths to be guarded with equal jealousy.... 14
(1) His absolute Godhead 15
(2) His perfect manhood 16
(i.) He took the whole of our nature.....16, 17
(ii.) Subject to the law of development.....18–21
a. Physical
b. Mental
c. Moral

PAGE

(iii.) Subject to the law of dependence..... 21
His manhood anointed by the Spirit of God... 22
As the representative man, the second Adam, He endures temptation and reverses man's defeat 23
Twofold lesson of encouragement
(1) Temptation does not necessarily spring from sin in the person tempted....24, 25
(2) Temptation need not lead to sin.....25, 26

LECTURE II.

The Story of the Temptation, and the Personality of the Tempter.

I. The story of the Temptation a piece of autobiography..... 29
1. This gives added interest to the narrative... 30
2. And suggests the answer to various difficulties. Our Lord described in parabolic language the essential elements of temptation to which He had been subjected....31–35
The place of the Temptation in the Gospel record
(1) immediately following the Baptism.....36, 37
(2) and preceding the Ministry.....37–39
II. Whatever the dramatic setting of the narrative, the personality of the Tempter must be maintained.....39, 40
"Satan" not a personification of evil influences.. 40

PAGE

(1) This would destroy the sense of Scriptural language..... 41

(2) Influences are ultimately to be traced back to personality 41, 42

Difficulty about the doctrine is largely due to popular perversions and exaggerations 42–47

1. The teaching of Scripture on the subject..... 47

(1) More plain in the N. T. than in the O. T.48–50

(2) Most full in the Gospels, by Christ.....50–52

2. The reasonableness of this teaching, which is confirmed by manifold experience 52

in (1) the injection of evil thoughts..... ... 53

(2) the stirring up of curiosity..... 54

(3) the propagation of evil..... 54

(4) the chains of prejudice..... 55

(5) the manipulation and adjustment of temptation 55, 56

Twofold lesson of encouragement

(1) Evil is not of us 57

(2) By the aid of the Spirit of God we can conquer 57, 58

LECTURE III.

The Temptation through the Body.

I. Christ was in all points tempted like as we are.. 61

The three temptations which He describes cover the whole ground of temptation..... 62

First was one that came through the body, though it combined other appeals 63

PAGE

Our temptations, too, are complex 64

II. The body one chief avenue of temptation, being an integral part of man's nature 65, 66

The resurrection of the body necessary to man's perfection 67, 68

The grievous character of fleshly lusts 69–71

III. In Christ's temptations the appeal was always to an innocent desire..... 71–73

This does not mar the reality of His sympathy or example 73, 74

The essence of temptation experienced by Christ 75

IV. His answer refers not only to the support of the physical life. In other respects, we have to sacrifice the lower to the higher life.....76–80

(i.) This is no new commandment, but belongs to human experience..... 80

(ii.) Christ replies as man.....81–83

LECTURE IV.

The Temptation to Presumption.

I. The entire change of tactics on the part of the Tempter 87–90

II. The force of this temptation to Christ..... 90

To give a sign from heaven..... 90

This challenge continually repeated.....90, 91

Always refused and condemned 91–93

God will not compel belief..... 94

PAGE

Faith is a moral act, requiring fitting dispositions. 94–98
1. purity of heart
2. readiness to obey
3. moral likeness
4. faithfulness to known truth

III. 1. We must guard against Satan's craft 99, 100
(1) in change of base
(2) in attempting to pervert virtues
(3) in the wresting of Scripture
Self-will the common root of both despair and presumption 100
2. Despair and presumption are both sins against hope 101–104
3. Satan tempts us to presumption
i. in relying on past experience 104, 105
ii. in running into temptation 106
iii. in neglecting means of grace 107
iv. in thrusting ourselves uncalled into responsible positions 107
v. in deferring repentance 108

LECTURE V.

The Temptation of Power.

I. The circumstances explain the force of the temptation 114–116
Jesus is about to enter on His work 116
All power is offered for its execution 116
on the condition of practical homage to Satan .. 117
as by falling in with the popular expectation .. 118–120

PAGE

He comes to conquer, not to repress, evil 121
To establish a real dominion by winning the heart and conscience of man.....121–124

II. He forbids the use of
1. force.....124–127
2. fraud..... 127
3. compromise 128
in establishing His kingdom
To resort to these is to acknowledge Satan's sovereignty.....130, 131

LECTURE VI.

The Passion the Sequel of the Temptation, and the Renewal of its Struggle.

I. Satan did not leave Christ until "he had completed every temptation"..... 135
(1) We must expect to be variously tried 136
(2) One man's weakness is not another's 137

II. And then only "for a season"
Throughout His earthly life the conflict was continually renewed 138

III. More particularly in the Passion, which is to be regarded as a redemptive struggle.....140–143
i. in which Christ is our leader rather than our substitute... .....143, 144
ii. the element of propitiation and satisfaction has a place in His sacrifice.....144–146
but not the chief place.....146–149

PAGE

The cross may be regarded as
(1) a pulpit 149
(2) an altar 149
(3) a throne 149
(4) a battlefield, whereon Christ endures the assaults of Satan as He repelled his solicitations to evil in the wilderness 149–152
The twofold view of trial
(i.) allowed by God 153, 154
(ii.) planned by Satan.....154, 155

THE STORY OF THE TEMPTATION IN THE GOSPELS.

St. Matthew, iv. 1–11.

Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he afterward hungered. And the tempter came and said unto him, If thou art the Son of God, command that these stones become bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him into the holy city; and he set him on the pinnacle of the temple, and saith unto him, If thou art the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and on their hands they shall bear thee up, lest haply thou dash thy foot against a stone. Jesus said unto him, Again it is written, Thou shalt not tempt the Lord thy God. Again, the devil taketh him unto an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and he said unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him; and behold, angels came and ministered unto him.

St. Mark, i. 12, 13.

And straightway the Spirit driveth him forth into the wilderness. And he was in the wilderness forty days tempted of Satan; and he was with the wild beasts; and the angels ministered unto him.

And Jesus, full of the Holy Spirit, returned from the Jordan, and was led by the Spirit in the wilderness during forty days, being tempted of the devil. And he did eat nothing in those days: and when they were completed, he hungered. And the devil said unto him, If thou art the Son of God, command this stone that it become bread. And Jesus answered unto him, It is written, Man shall not live by bread alone. And he led him up, and shewed him all the kingdoms of the world in a moment of time. And the devil said unto him, To thee will I give all this authority, and the glory of them: for it hath been delivered unto me; and to whomsoever I will I give it. If thou therefore wilt worship before me, it shall all be thine. And Jesus answered and said unto him, It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. And he led him to Jerusalem, and set him on the pinnacle of the temple, and said unto him, If thou art the Son of God, cast thyself down from hence: for it is written, He shall give his angels charge concerning thee, to guard thee: and, On their hands they shall bear thee up, lest haply thou dash thy foot against a stone. And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God. And when the devil had completed every temptation, he departed from him for a season.

I.

THE NECESSITY OF TEMPTATION FOR MAN, AND ITS POSSIBILITY FOR OUR LORD.

THE NECESSITY OF TEMPTATION FOR MAN, AND ITS POSSIBILITY FOR OUR LORD.

We have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.—*Hebrews*, iv. 15.

I HAVE chosen for the general subject of this course of lectures the Temptation of our Lord Jesus Christ, as it is related in the pages of the Gospels. The subject abounds in material for thought and study. It presents not a few difficulties, which it is good and right for us to face. Its practical lessons are of the utmost value.

In selecting this theme I am conscious that I am repeating the choice of an eminent predecessor on the Baldwin foundation. With the continually shifting character of a congregation in a university town, especially of the student element, for whose benefit, I take it, the lectures are primarily designed, the repetition of a subject can hardly meet with serious objection, particu-

larly when the subject is so fruitful as this in instruction concerning fundamental truths of our religion, alike in the sphere of faith and in that of life. Moreover, in the treatment of the subject I propose to follow a different line from that adopted by Bishop Thompson. In the lectures on "The World and the Man," * the Temptation of our Lord was viewed more particularly with reference to the light it throws upon great world-problems of the day. My aim is simpler and more elementary. I will ask you to study the Temptation of the Son of Man, the pattern, the ideal Man, as representing the temptations to which all the children of men, whom He deigns to call His brethren,† are continually exposed, regarding the subject in a somewhat more personal and practical manner.

Let us set ourselves to consider the subject of "Christ's Temptation and Ours" under these leading divisions: (I.) We will think

* *The World and the Man*, by the Rt. Rev. Hugh Miller Thompson, D.D., Bishop of Mississippi. (Whittaker, New York.)

† Heb. ii. 11.

of Temptation in general, its necessity for man, its possibility for our Lord, the incarnate Son of God. (II.) We will consider the story of the Temptation given in the Gospels, how we are to understand it; and with this the question of the personality of the tempter, our great spiritual foe. Then in subsequent lectures (III., IV., V.) we will go on to consider the three successive temptations pictured by St. Matthew and St. Luke: (1) the temptation coming through bodily appetite to turn stones into bread, the temptation to doubt and despair, to take things into His own hands, as if God had forgotten or forsaken Him; (2) the temptation to presumption, to cast Himself down from the temple roof, relying upon divine protection where it had never been promised; (3) the temptation that came from the offer of all the kingdoms of the world, to be used for the highest and noblest purposes, all on the one condition of doing homage to the prince of this world, in the form, that is, of making some concession of principle, some compromise with his ways. We shall see how the whole field of tempta-

tion is really covered by these three temptations, appealing respectively to the lust of the flesh, the lust of the eye, and the pride of life.* Sensuality, worldliness, and pride, these are the three great heads of evil; and "in all points He was tempted like as we are, yet without sin." (VI.) We will conclude the course by thinking of the Passion of our Lord as the sequel to the Temptation, the renewal of its struggle. Alike in the mysteries that gather round the Cross and culminate in it, and in the Temptation in the wilderness, we see man triumphant in his obedience even unto death;† we see the seed of the woman doing battle with the serpent, his heel being bruised in the encounter, but crushing the serpent's head.‡ In the Temptation in the wilderness and in the Passion we see Jesus our Lord as our leader and representative, not our substitute in the Passion any more than in the wilderness; our representative, the captain of our salvation,§ who fought His way through the hosts of evil, and calls upon His disciples

* 1 St. John ii. 16.
† Phil. ii. 8.
‡ Gen. iii. 15.
§ Heb. ii. 10.

to follow where He has gone before, to trample under foot the enemy that He has first smitten to the ground.

So we will try with God's help to learn something more of the meaning, theological and practical, of the Temptation of the Son of Man and of the sons of men; we will pray, as we are taught in the Litany, "By Thy Temptation, good Lord, deliver us," by Thine example teach us, by Thy sympathy cheer us, by Thy victory aid us.

In turning to study the general subject of Temptation, Christ's and ours, we are at once confronted with two great problems; two difficulties stare us in the face. And let me here lay down this general rule: when a perplexing question arises, always dare to face it; do not shirk the answer, nor be content to carry about with you a smothered doubt. Very likely you may feel that you have not yet either the ability or the time to think out the question fully, you are waiting for further light; but for further light you must look, and until you gain it you cannot be content. The very difficulty,

you may be sure, points to some valuable lesson. Your faith in the end will be clearer and stronger for having grappled with the problem, and gained the truth that is enshrined in it, with its light and strength and inspiration.

We are brought, then, face to face with two mysteries, both of which present very real difficulties, and cause serious perplexity to many minds: (I.) the necessity of Temptation for man, and (II.) the possibility of Temptation for Christ. *Why* should man be tempted? *How* could Christ be tempted?

I. The fact of temptation in our case is plain enough, only too distressingly plain. We experience it continually; we often wrongly wrest the fact to excuse ourselves for yielding. The reason of temptation is what we want to understand here. The existence of temptation, that God should permit it, is full often as great a difficulty to the mind as its force and pressure are to the will.

Why, the struggling, battling soul asks, not in cavil but in honest perplexity and distress, *why* should I be tempted? Why, if

God is my Father, and He really desires my happiness, and if, as religious teachers tell us, and my conscience says Amen to their word, I cannot be happy unless I am good, then why does He allow it to be so easy for me to go wrong, to yield to passion or pride or falsehood, to be lazy or bad-tempered or selfish? Why does not He by His almighty power make and keep me good?

The question is plausible. But the answer is in reality exceedingly simple. It cannot be too often or too plainly repeated. We, men and women, could not be really good, unless it were possible for us to be bad. Man must choose goodness, if he is to become good; he must refuse evil, if he is to rise above it.*

(1) Temptation is necessary for all moral

* "There is no morally valuable self-surrender to the will of God which is not clearly conscious of the antithesis excluded by it, and susceptible of the full feeling for the charm possessed by ways that are directly opposed to the divine will. This charm lies in this, that these godless ways seem to promise a higher satisfaction to the natural, and in itself by no means sinful, inclination for self-preservation and self-advancement; and the value of the moral decision depends upon this, that this satisfaction is declined

beings for the development of character. The heavenly bodies serve God with an unfaltering obedience. To them He has given a law which shall not and cannot be broken. But man He has endowed with the blessed but awful prerogative of free will. The obedience of a little child in some trifling subject-matter is an act of an altogether higher order than the undeviating obedience of the stars and planets. Theirs is a mechanical obedience; in the child's there is a moral act, the yielding of a will. God desires to be loved by us. Love always—divine or human—involves choice and preference. He seeks in all ways to win our love; He will persuade and warn and woo; but force our will, that He cannot do, either in this world or in the next. Almighty God sets these limits to His omnipotence. There are two things He cannot do. (1) He can-

in order that God's commands may be fulfilled."—*The Life of Christ*, by Dr. Bernhard Weiss (Clark's Foreign Theological Library), vol. I, p. 339.

"Obedience can be where disobedience may be, and nowhere else."—*Studies in the Life of Christ*, by Dr. A. M. Fairbairn (Appleton, New York), p. 82.

not contradict His own nature, His moral attributes; and (2) He cannot violate the moral constitution which He has given to His creatures. Were He to force our will, He would break down our moral being; in "saving" man in spite of himself, He would destroy the very nature that was to be saved. We see, then, the necessity of temptation for all moral beings. The angels passed through a probation.* There may have been presented to them one tremendous alternative; on a single choice, such as might be fitting for their simple spiritual being, all depended. Some stood firm, and by that one right choice became forever stablished in holiness. Others fell, and fell without hope of recovery. They had seen all of the divine beauty which their nature was capable of beholding, and had rejected the divine will. Man, too, must choose; but with his complex being, his partial sight, played upon by so many influences, and so seldom acting with

* The theories of the Schoolmen and others on this subject are considered in Lecture II of Dr. E. H. Jewett's Paddock Lectures, *Diabolology. The Person and Kingdom of Satan.* (Whittaker, New York.)

perfect deliberation, it is possible for him to repair a wrong choice once made. For him there is space for repentance. At last, however, his choice, too, becomes unalterable; by repeated acts of will his character becomes fixed; his probation then is over.

(2) Temptation would be necessary for our moral development if we were innocent; there is an added necessity of temptation when we have fallen, for our recovery as penitents. Only by meeting temptation can we reverse our former wrong choice, say, No, to some suggestion of self-indulgence to which before we have said, Yes; say, Yes, Lord, I will, to some call to self-sacrifice where before we have in cowardly fashion said, No, Lord, I cannot, or even in obstinate self-will, No, Lord, I will not. Thus, and thus only, with the help of God, can we work out our moral restoration, prove our real repentance and change of mind (*μετανοία*), disentangle ourselves from the chains of evil habit in which we have allowed ourselves to be bound. In very mercy, as in perfect wisdom, God permits us to be tempted.

II. Let this suffice for the present concerning Temptation in general, and its necessity for man. We turn to the second problem, its possibility for Christ. This, you say, presents an altogether new difficulty. You may concede the reasonableness of what has been already said; but how, you ask, is this applicable to the case of Jesus Christ our Lord? How can the conception of any real experience of temptation by Him, any real conflict with evil, be harmonized with a belief in His divinity? You can reconcile it with a humanitarian view of His person, which regards Him as the loftiest of moral and religious teachers, the chief of prophets sent by God; or even with an Arian recognition of a pre-existent and superhuman personality, higher maybe than any other created being, but yet itself created, external to the divine essence; but how does it fit in with the Nicene faith in Jesus Christ as one, in His inmost being, with the Father, God, the true Son of God, Light streaming forth from Light, the Word by whom all things were made? How could the incarnate Son of God be subject to tempta-

tion? Could it in His case be a real experience?

The difficulty is more apparent than real. To a great extent, like so many another difficulty, it vanishes with further study and more careful thought. The Temptation belongs, of course, to the mystery of the Incarnation, the union of the two natures, divine and human, in the one person of the Son of God. It was not as Son of God, but as Son of Man that Jesus Christ experienced temptation; not in His divine nature, but in that human nature, which, for us men and for our salvation—our rescue and spiritual health—He, the eternal Son of God, without ceasing to be what He ever was, assumed when by the Spirit's power He was conceived and born of the Virgin Mary His mother.

Each side of the doctrine of the Incarnation, remember, is equally important; each truth equally precious, and to be guarded with equal jealousy—the truth of our Lord's absolute Godhead, and the truth of His real and perfect Manhood. It is not a merely human Christ, nor

a merely divine Christ, to whom we cling.

(1) If He were not really God, truly one with the Father, the gulf between the finite and the infinite, the creation and its Creator, would be unspanned. We could have no real knowledge of God's moral character. An angel or a prophet might tell us concerning Him; but this teaching must of necessity be imperfect and fragmentary, and fall far short of that revelation which is given by the acting out the divine perfections in our human nature by the Word made flesh.* He can say "He that hath seen Me hath seen the Father," all, that is, of the Father's being and character that it concerns you to know.† We can boast, The moral glory of God shines forth in the face of Jesus Christ. ‡

This is why we cling for very life to the

* Heb. i. 1–3.

† St. John xiv. 9; comp. i. 18; viii. 19; xii. 45; xv. 24. See chapter xvii, "The Christ of the Gospels," of *Revelation and Modern Theology Contrasted*, by Dr. C. A. Row (Frederic Norgate, London, 1883).

‡ 2 Cor. iv. 4–6.

Nicene profession of faith, why we are ready to lay down our lives in its defence, not simply because it is old, nor because it is orthodox, but on account of its exceeding preciousness, because it guards the twofold revelation that Jesus Christ, very God and very man, gives: what Jesus was God is; what Jesus was man should be. We know God and we know man in proportion as we know Jesus Christ, the Word of God made flesh.

(2) Concerning the reality and perfection of Christ's Manhood, three points must be noted.

(i.) He took our nature in its integrity, all the elements of our complex being, as it was designed and fashioned by the hand of God. He had a human body, subject (as we shall see in a later lecture *) to all sinless infirmities. His human mind, we are told, grew in wisdom as His body in stature.† All true human affections are attributed to Him. He felt a special love for His blessed mother, for St. John, for the family at Bethany, for the young man over whom He

* Lect. III, p. 63. † St. Luke ii. 52.

yearned, seeing in him such possibilities of good.* And along with true love there must be the feeling of anger, of hatred, for all that is false and foul and bad. So Jesus looked round with indignation on the Pharisees, being grieved at their hypocrisy and hardness of heart.† Joy and sorrow too had their place in His heart: He rejoiced in spirit; His soul was exceeding sorrowful.‡ Hope and fear likewise he experienced: "For the joy that was set before Him He endured the cross and despised the shame," while at the same time He naturally shrank from suffering, pain, and death.§ A human will He had, which He could submit to His Father's will. ‖ Thus was He "perfect man" of the substance of the Virgin Mary His mother, as well as "perfect God" of the substance of His Father. ¶ Because of the

* St. John xix. 26; xi. 5; St. Mark x. 21.

† St. Mark iii. 5. On "the delineation of offended holiness united with the divinest sympathy," see Row, *Revelation and Modern Theology*, pp. 405–408.

‡ St. Luke x. 21; St. Mark xiv. 34.

§ Heb. xii. 2.

‖ St. Matt. xxvi. 39–42.

¶ The Athanasian hymn, *Quicunque vult.*

completeness and reality of that Manhood which He assumed, we can look up and be assured of perfect sympathy in heaven, we can look back and study a perfect pattern after which to fashion our own lives.*

(ii.) The Son of God took our nature, we must remember, subject to the laws which govern human nature, and therefore to the law of development and growth that runs through all created life. As His body grew in stature, so His mind advanced in wisdom, His mental powers expanded. Some persons are staggered at the thought of any limitations in the knowledge of our Lord's human mind; they would explain away the statements of the Evangelists to this effect.†

What is really far more startling than the thought of a *mental* development in Jesus Christ is the representation of a real *moral*

* "Were His humanity but a mask for His divinity, it would be illusive, without the meaning that belongs to truth, or the strength that belongs to reality."—Fairbairn's *Studies in the Life of Christ*, p. 48.

† *E.g.*, St. Mark xiii. 32. On this subject see Canon Gore's *Dissertations on Subjects connected with the Incarnation* (Murray, London, 1895), pp. 81–88.

development; yet this is plainly taught in the New Testament Scriptures.

"He advanced in favour with God" as well as "with man," St. Luke tells us.* "He learned obedience by the things which He suffered," the author of the Epistle to the Hebrews says; "He was made perfect through sufferings," and "being made perfect, He became the author of eternal salvation to all them that obey Him."†

How, do you ask, could there be in Jesus Christ this moral progress, this spiritual advancement, this growth in the divine favour? It was an advance of course not from what was bad to what was good, but from goodness of one kind to goodness of a different and higher kind, from a perfection of flawlessness and innocence to a perfection of ripened maturity. We recognize the distinction amongst ourselves. Putting aside for the moment any question of birth-sin or hereditary taint, you speak of the innocence of a child, its purity and simplicity and freedom from sin; you wish you might exchange your stained experience for its

* St. Luke ii. 40, 52. † Heb. ii. 10; v. 8, 9.

innocence. Yet should that child be cut off in early years, while you may rejoice in its having escaped so many risks and snares, you feel that something has been missed. That child did not know the struggle of temptation; it knew not, therefore, the grandeur of moral conquest. Doubtless there is spiritual growth and expansion in paradise; but so far, at any rate, as we can see, that child has missed the opportunity for gaining that perfection of maturity and ripened sanctity which belongs to the old and tried servant of God who has borne his sorrows, fought his battles, and earned his crown. So with Jesus Christ: His human nature from the first was absolutely flawless, "conceived by the Holy Ghost, born of the Virgin Mary," every part and faculty in perfect correspondence with the design of Almighty God; but the perfection of the Child of Bethlehem was something quite different from the perfection of the Sufferer upon the cross, when, "obedient unto death," He cried with a loud voice, proclaiming His victory over every enemy, "It is finished," "Father, into Thy hands I

commend My spirit." * The perfection of absolute flawlessness has developed through the discipline of suffering and trial into the perfection of triumphant obedience, of matured sanctity.† Thus He advanced in favour with God, as He came up to a duty and fulfilled it, to a temptation and conquered it, to an opportunity for virtue and embraced it.

(iii.) One further point in this connection we must notice. As the human nature of our Lord was subject to the law of development, so also was it subject to the law of dependence.

* St. John xix. 30; St. Luke xxiii. 46; Phil. ii. 8.

† The author gladly refers on this subject to the chapter on "The Development of Our Lord's Moral Character" in Dr. A. J. Mason's Paddock Lectures on *The Conditions of Our Lord's Life on Earth* (Longmans, 1896), which he had not the opportunity of reading before the earlier lectures in this course were delivered. Special attention may be called to a point, commonly missed, which is urged by Dr. Mason: "If sin could be supposed to lie in a nature, or in certain conditions of a nature, apart from the personal will of those who belong to that nature, then for any one willingly to enter into that nature so conditioned must needs be a sinful act, whatever might be the ultimate purpose of the act. Incarnation into sinful flesh would be not a condescension, but a fall" (p. 54).

Jesus lived His life, wrought His works, fought His battles, won His victory, not by the inherent power which belonged to Him as the Second Person of the Blessed Trinity; but in His human nature by the sanctifying and enabling power of the Holy Spirit of God which rested upon His manhood.*

"God anointed," St. Peter said, "Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with Him." †

The Son of God "emptied Himself," ‡ put in abeyance, that is, for the purposes of His earthly life, the divine prerogatives

* "Having taken upon Himself the position (in all points) of a Man—living and learning, growing and maturing, teaching and ministering, within the limits of a human nature possessed and indwelt by the Holy Ghost—He condescended, as one part of His humiliation, to need and to use all those means of grace by which man's soul is fortified for work and armed for conflict."—Dr. C. J. Vaughan, *The Prayers of Jesus Christ* (Macmillan, 1891), pp. 9, 10.

† Acts x. 38; comp. St. Luke iv. 17–21.

‡ Phil. ii. 7. A full and helpful consideration of "Christ's submission to temptation" will be found in Mr. R. L. Ottley's *Doctrine of the Incarnation* (Macmillan, New York, 1896), vol. II, pp. 292–297.

which belonged to his divine nature, that He might become very man, sharing our lot, shouldering our burden, fighting out our battle. Thus He gained as man for man a victory over sin and Satan. Had He vanquished the tempter by the putting forth of His divine power as the Son of God, that would have been no moral victory. It was man who had been defeated: it is man who reverses the defeat. We see the Son of Man, the representative Man, taking up the battle that our first parents lost. They had been expelled from Eden—had forfeited by disobedience their peace with God, their moral glory; Jesus, the second Adam, takes up the battle in the wilderness, bearing the consequences of man's sin, and fights man's way back to paradise.

"O loving wisdom of our God!
When all was sin and shame,
A second Adam to the fight
And to the rescue came.
O wisest love! that flesh and blood,
Which did in Adam fail,
Should strive afresh against the foe,
Should strive and should prevail."*

* *The Dream of Gerontius*, by Cardinal Newman. *Hymnal*, 453.

In conclusion let me, in the light of what we have considered, point out two great lessons of encouragement.

(i.) First, temptation is not sin, and does not necessarily spring from sin in the person tempted. The holiest may be assailed by temptation. Three stages of temptation are marked out, which it is well for us carefully to note. (1) There is first the mere *suggestion* of evil of some kind, of something which the conscience recognizes as wrong: as either in conflict with the moral law, and therefore evil in itself; or in conflict with some positive law, being forbidden at the present time or under present circumstances. This suggestion of evil may be wholly from without, and need not hurt nor bring any moral injury to the soul. If I may indulge in a paradox, we may say that temptation, when it causes pain, does not hurt; the pain you feel shows that you are on the other side. Horrid thoughts of unbelief, impurity, or hatred may be pressed upon your mind and haunt you; they cause you agony and shame. Be not cast down; because you hate such thoughts, they are not really of you. Temp-

tation could be suggested to Jesus Christ, the perfect man, the incarnate Son of God, who was "holy, harmless, undefiled, and separate from sinners."* In the mere suggestion of evil there is no taint. Satan will sometimes insult when he cannot hope to seduce. (2) But when you take *pleasure* in the evil that is presented, dwelling upon it, turning it over in your mind, thinking of the good that might be gained by agreeing to the suggestion—the bodily pleasure, it may be, or the gratification of ambition; when you so dally with the temptation, this is the beginning of evil; your power of resistance is being weakened; (3) then the will yields *consent*, and temptation becomes sin. But temptation in itself is not sin, nor does it necessarily spring from any sort of evil in the person tempted. That lesson we can lay to heart for our comfort.

(ii.) Again, there is a second encouragement: temptation need not lead to sin. We can repel the evil suggestion. What the evil one puts before us as a stumbling-block over which we may trip and fall, that we

* Heb. vii. 26.

can, if we will, make a stepping-stone by which to rise higher in moral character. The temptation will be to you whichever you please. You may regard and treat it as an occasion for falling or as an opportunity for rising. Satan designs it for a stumbling-block, and Almighty God designs it for a stepping-stone; it rests with you which it shall be. Temptation need not lead to sin. Man has conquered in the person of Jesus Christ, the representative man; man can conquer. Relying on His aid, claiming His sympathy, seeking to follow His example, we, you and I, may conquer likewise. Our Lord having smitten the enemy to the ground, we can trample him under our feet.

We will not, then, resent temptation, nor think it hard that we should be exposed to its assaults. Bravely, humbly, penitently, we will meet it, as with perfect confidence we pray, By Thy Temptation, good Lord, deliver us; by the remembrance of Thine experience, pity us; by the manifestation of Thy sympathy, cheer us; by the victory which Thou hast gained, enable us to stand in the hour of temptation.

II.

THE STORY OF THE TEMPTATION, AND THE PERSONALITY OF THE TEMPTER.

THE STORY OF THE TEMPTATION, AND THE PERSONALITY OF THE TEMPTER.

And he was there in the wilderness forty days tempted of Satan.—*St. Mark*, i. 13.

HAS it ever occurred to you that the story of our Lord's Temptation which we have in the Gospels is a piece of autobiography? The account must have been given by Jesus Christ Himself to His disciples. There was no one with Him in the wilderness, no companion to share His fast, no witness of His struggle. After His Baptism he retired into the wilderness to be alone with God, in solitary prayer to prepare Himself for the ministry to which He had just been set apart. The disciples indeed had not yet been called, nor even introduced to Him by their former master, John the Baptist. The story of the Temptation occupies an altogether unique place in the Gospel record. Three favoured companions were with our Lord on the mount of Transfiguration, and narrated

what there they saw and heard; * in the garden of Gethsemane He bade them tarry near and watch with Him; † friends stood by the Cross, and heard the last words and beheld the last signs.‡ The earliest events of the Incarnation, such as the Annunciation by the Angel, must have been gathered from those immediately concerned, the Blessed Virgin and St. Joseph. But the story of the Temptation none but the Lord Himself could tell.

This consideration gives an additional interest, a special sacredness, to the narrative. We may well think of Jesus giving the account to the disciples, perhaps not long before He was to leave them. He had warned them of the dangers they would have to face, the temptations to which they would be exposed in carrying out the work He entrusted to them. Then, by way of encouragement, He would impart to them His own experience, how He had suffered being tempted, how He had been in all

* St. Matt. xvii. 1; 2 St. Pet. i. 16–18.
† St. Matt. xxvi. 37, 38.
‡ St. John xix. 35.

points tempted as they would be. We can picture them eagerly gathering round to listen to His words, this relation of His own experience, "I will tell you what happened to Me, after My Baptism by John, before I called you." *

If its autobiographical character gives this added interest to the story, surely it also suggests at once the answer to some questions and does away with some difficulties that arise in our minds as we read the account. How did it all happen? Did Satan appear in a bodily form? Was it angelic or human? It would have been strange to meet with a sophist in the wilderness.† Did Jesus recognize the tempter? Is it not of the very essence of temptation that it should appear in the form of some good? Was Jesus really carried about from place to place, from the wilderness to the Temple, and thence to the lofty moun-

* See H. Latham's *Pastor Pastorum* (Deighton, Bell & Co., Cambridge, 1892), p. 123, to which book I am, throughout these lectures, greatly indebted.

† This was Lange's suggestion, following the older rationalists.

tain-top? Is it all meant to be understood as a literal historical narrative? For the moral and spiritual force of the story, these questions might be left on one side. However understood, those great lessons are the same, of unswerving obedience to the will of God, of absolute and unfaltering trust in the Father's care, of patient waiting for the fulfilment of His promise in His way and time.* It might be said that, just as at the beginning of the Bible, in the opening chapters of Genesis, which tell of the Creation and the Fall of man,† and as at the end of the Bible, in the closing chapters of the Revelation of St. John, in the description of the life of the world to come, figures are used and allegorical language employed, because thus great truths could best be brought home to the mass of men—so here a spirit-

* Dr. W. H. Mill, whose orthodoxy none will impugn, admits that "the substance of the history would remain untouched by these suppositions, and therefore we may waive the discussion of them."—*Five Sermons on the Temptation* (Rivington, 1844), Serm. III, p. 64.

† See *The Permanent Value of the Book of Genesis*, Paddock Lectures, by Dr. C. W. E. Body (Longmans, Green & Co.), pp. 87–91.

ual experience is allegorically depicted. But a difficulty would still remain. We might at once then ask, if this narrative may be explained in this fashion, why not others also in the Gospel—the Annunciation, for instance, or even the Resurrection? The difference is obvious. In other parts of the Gospel the biographers claim, at any rate, to record what actually took place, to be relating facts concerning which they had made inquiry or received reports from eye-witnesses.*

Here, in the story of the Temptation, it is different; they can only be recording our Lord's own description of His experience, and this, as other teaching of His, may well have been thrown into the form of an apologue. This surely is sufficient for us. In whatever way the temptations were presented to Him, this is the form in which the experience was related by Him. With this we can well be content. Behind this we

*St. Luke i. 1–4. On the historical character of the narrative of our Lord's supernatural birth, see Weiss, *Life of Christ*, vol. I, book II, ch. ii, and Gore's *Dissertations*, "The Virgin Birth."

need not seek to penetrate. He describes, very likely in parabolic language, the essential elements of temptation to which He had been subjected. The inner struggle is represented under this clothing of outward imagery. (i.) He had been tempted, He assured His disciples, to *distrust*, to doubt His Father's love and care; to take things into His own hands. This temptation He represents under the form of the suggestion to turn the stones into bread. Perhaps it took this form in a vision; perhaps He simply chose this parabolical form of description. (ii.) He had been tempted likewise to *presumption*, to claim divine intervention in ways and for purposes for which it had never been promised. This thought He clothes in the form of the suggestion to cast Himself down from the Temple roof, relying on angelic guardianship. (iii.) And He had experienced the temptation to *ambition*, to snatch at power impatiently, to gain it in some wrong way, by compromise or concession, by making terms with the enemy. This temptation He represents under the form of the offer of the kingdoms

of the world on condition of rendering homage to the prince of this world

We understand the story, then, as being Jesus Christ's own way of representing His spiritual experience of inner conflicts, in language which He saw would best enable His disciples, at that time and for all time, to comprehend the great spiritual lessons.

The different temptations, so depicted, we are to consider in the three following lectures, seeking to discern the significance of each, what each meant for Christ, what each means for ourselves. I need hardly remind you that we have mention of our Lord's Temptation in each of the Synoptic Gospels, and a more detailed account in St. Matthew and St. Luke.* Before we go on

* St. Matt. iv. 1–11; St. Mark i. 12, 13; St. Luke iv. 1–13. See pp. xviii, xix.

"It is altogether inconceivable that any form whatever of tradition should simply have related that Jesus was tempted by Satan in the wilderness, and that it was only afterwards that a later form of the same tradition attempted to form an idea of the course of this temptation in its details. For that first form of the narrative would have been altogether wanting in intuitive evidence and comprehensibility. Mark could write as he has done only on the supposition that narratives were already in circulation which referred

to the consideration of the second part of our subject for this lecture, I would call your attention to the position which the story of the Temptation occupies in the record of our Lord's life and teaching. It stands at the very beginning of His public life, (1) immediately following upon His Baptism, and (2) preceding the entrance on His ministry.

(1) No sooner have the heavens been opened above Him, and the voice of the eternal Father heard proclaiming, "This is My beloved Son, in whom I am well pleased," and the Holy Spirit seen descending and resting upon Him; no sooner had that heavenly vision been granted, and that heavenly gift bestowed, than straightway the Spirit drove Him into the wilderness, to be tempted of the devil. In the strength of that vision, of that new gift to His human nature, He is to do battle with the

to individual temptations, and thereby gave men an idea of the manner in which Satan tempted Jesus; and with reference to these narratives he would simply point, in the introduction to his Gospel, to the fact that the Messiah who had been anointed in baptism was also approved as such in temptation."—Weiss, *Life of Christ*, vol. I, pp. 338, 339.

powers of evil. The Spirit of God has found a fitting instrument, a fitting agent, for the overthrow of the spirit of evil.

Note the lesson for our encouragement. After the reception of means of grace or some deep spiritual experience, after some ravishing heavenly vision or some dedication of ourselves to God, then we are to expect temptation. The enemy will seek to rob us of the gift we have received. God allows us to be tried. In the strength of our vision we are to go forth to meet temptation, to appropriate the gift which has been bestowed, to make real our word of promise and dedication. Do not be disheartened at such experiences; welcome them as opportunities to prove your sincerity, to manifest your divine sonship, to assimilate God's grace by clinging to it, and using it, in the midst of temptation.

(2) The Temptation was after the Baptism, and immediately before our Lord's entrance upon His public ministry. Before He preached a single sermon, or worked a single miracle, or called a single disciple, He first of all retired into the wilderness to

engage in personal contest with the evil one. He earned His right to lead, He manifested and developed His power to sympathize. There is a grand saying of Martin Luther, that two things above all are necessary to make a good priest: one is prayer, by which he learns to know God; and the other is temptation, by which he learns to know man. So did our High Priest qualify Himself for His ministry. Because He hath been in all points tempted like as we are, therefore He is able to succour all them that are tempted.*

This lesson applies not only to an official priesthood. In any ministry of spiritual helpfulness to others the same law holds good. We must teach what we have ourselves first learned, we must lead others along paths we ourselves have trodden, we must warn against dangers the reality of which we know, and point to means of grace we have learned to prize. Do not forget, then, the lessons taught by the place which the story of the Temptation holds in the Gospel record. It bids us rely absolutely upon

* Heb. ii. 18.

the sympathy of the Lord. His word is never, Go, and do this or that; it is never, Go, and take up your cross; but always "*Come*, and follow Me"; take up your cross and bear it after Me;* come, and bear something of that burden the whole weight of which I have felt; follow in My steps; fight with the very weapons wherewith I have fought, cheered by My sympathy and relying upon My aid. If we would qualify ourselves for helping others in our home and family, in society, or in the larger life of the world, we must learn to welcome the experience of temptation and trial, that we may be able, in the Apostle's words, to comfort others with the comfort wherewith we ourselves are comforted of God.†

We pass to the consideration of the second part of our subject, the Personality of the Tempter. Perhaps some may say, If you understand the Temptation as an allegorical representation of an inner spirit-

* St. Matt. xix. 21; St. Luke xiv. 27.

† 2 Cor. i. 4–6; cf. 1 St. John i. 3.

ual struggle, then why should not Satan be regarded as a mere personification of powers of evil ?

So far as the outward appearance of the Tempter is concerned, or the dramatic movement of the story, the same explanation, of course, applies. Words represented as spoken by Satan may be understood in the same way as words recorded in the Scriptures to have been spoken by Almighty God to man, as not necessarily addressed to the outward ear, but brought home to the spiritual consciousness. But as regards the point of our Lord's relation, in representing the suggestion of evil as coming from an external source, here the case is quite different. To maintain the personality of the Tempter would seem to be necessary, if we would preserve our conviction of the sinlessness of our Lord's human soul. We are frequently told in these days that " Satan " is a mere name representing, in personified fashion, evil tendencies and propensities in ourselves or in the world around. The fallacy of such an idea may be shown by a simple test. Substitute in Scripture phrases,

in declarations of our Lord, the words "sin" or "evil influences" for the name of "the devil" or "Satan," and see if the sense of the passage is not destroyed.* Can you imagine our Lord saying, in His warning to St. Peter, "Simon, Simon, *evil influences* have desired to have you, but I have prayed for thee, that thy faith fail not"?† Or, as He entered upon His Passion, "*Sin* cometh, or *evil influences*, but shall find nothing in Me," instead of "The prince of this world cometh," with whom I am about to engage in a personal encounter?‡

Again, think a little more exactly. What do we mean by influences good or bad? Are not moral influences, those which really exert a controlling power over us, invariably to be traced back ultimately to personal action? Does influence exist apart

* I am using notes made many years ago of a published sermon (preached at Harrow) by Dr. C. J. Vaughan, to which I would gladly make more exact reference if I now had the opportunity.

† St. Luke xxii. 31, 32. The Greek is more strikingly personal: ὁ Σατανᾶς ἐξητήσατο ὑμᾶς . . . ἐγὼ δὲ ἐδεήθην περὶ σοῦ.

‡ St. John xiv. 30. See Lecture VI.

from a personality from which it springs? We speak of the influence of example; it is a personal character that claims our admiration and homage: of the influence of a book; it is the writer whose words inspire us: of the influence of association; the place, the circumstances, remind us of some one we may have loved, or who has exerted over us an influence for good or maybe for evil. Do not speak, then, of the devil as being merely the personification or embodiment of evil influences; their source he is, an inspirer and instigator of evil.

There is scarcely any doctrine of the Christian religion—for this it is—of which modern unbelief, and what is pleased to call itself liberal thought, is accustomed to speak so contemptuously as concerning this of the existence of a personal spirit of evil. To avow oneself a believer in the devil is in many companies, you know it, to expose oneself at once to ridicule and scorn. I will ask you to consider briefly the Scriptural authority for this doctrine, and its intrinsic reasonableness. But first we must clear the ground. Unbelief here, as elsewhere, is

often the result of a perverted representation of the truth, a caricature of what is taught in Holy Scripture and propounded by the Church. For instance, the doctrine of the Blessed Trinity, which people find it difficult to believe, is oftentimes not the doctrine taught in Holy Scripture and professed by the Church. It is a caricature of that doctrine, which represents God as being, in some inconceivable way, one and three in the same sense, instead of recognizing, within His absolute and indivisible oneness of spiritual being, a threefold distinction (corresponding with, though of course transcending, the threefoldness of our own immaterial being with its powers of memory, reason, and will) which, for lack of better terminology, we speak of as a threefold personality.* The redeeming sacrifice of our Lord Jesus Christ, whereby mankind is reconciled to God, is likewise frequently misrepresented by a revolting caricature as if it stood for the exaction by a vengeful

* The author may be allowed to refer to his lectures on *Reasonable Faith* (J. Pott & Co., New York, 1895), Lect. II, "The Christian Doctrine of the Trinity."

Deity of so much suffering for so much sin, instead of being the expression of sublime self-sacrifice on the part of the Son of God in shouldering our burdens and fighting out our battles.* Or, again, the awful doctrine of Future Punishment meets with angry prejudice because it is misrepresented or misunderstood as teaching the infliction of endless punishment for a momentary or passing sin, whereas its warning is of the possibility of "eternal sin," † of a moral condition which is irremediable, where sin is unpardonable on God's part because man has lost the power of repenting.‡

It is precisely the same with regard to the doctrine of the personality of Satan and of subordinate evil spirits. § What men laugh at and are repelled by is a materialized con-

* See Lecture VI.

† St. Mark iii. 29, R. V.

‡ For a most careful and helpful treatment of this subject, reference may be made to a sermon on "Sin and Judgment" in *Human Life and its Conditions*, by Dr. R. W. Church. (Macmillan.)

§ See a sermon by Dr. Liddon, entitled "The Conqueror of Satan," in his *Passiontide Sermons*. (Longmans, Green & Co., 1891.)

ception of the devil, as a monstrous form of hideous mien or of overwhelming grandeur and attraction—a Miltonic Satan, which is no more like the Satan of Holy Scripture than Milton's doctrine of the Atonement is like that of the New Testament and of the Catholic Church. People commonly seem to think that a *personal* devil means a *material* devil, whereas the idea of personality is absolutely removed from every material conception. The personality of man has its seat in his immaterial spiritual being, as one who thinks and loves and chooses. When we speak of the personality of angels, good or bad, we mean that they are spiritual beings with powers corresponding with, though far excelling, those of our mind and heart and will, capable, therefore, of thought, of love and hate, of obedience or disobedience.*

Is there aught unreasonable in this belief in the existence of such spiritual intelligences, intermediate between man and God,

* It has been well said that Personality is a watchword of the Catholic faith, with regard to God, to man, to angels good and bad.

who influence us for good or for evil ?* Are the influences which we experience wholly confined to material or sensible channels ? We recognize the influence of the Spirit of God upon the spirit of man, controlling, urging, guiding, animating. We are conscious of the influence of a friend, not only by his spoken word or outward sign, but in more subtle ways without sensible means

* See Gore's *Dissertations*, pp. 21–26. On the general subject of angelic life and ministration reference may be made to Dr. Newman's Michaelmas sermon on "The Powers of Nature" in vol. II of his Parochial Sermons, and to Bp. Bull's discussion of the matter in XI and XII of his Twenty Sermons. *Works*, vol. I (Oxford University Press, 1846).

Abundant evidence of the *perversion* of a belief in Satanic influence will be found in Dr. Andrew D. White's *History of the Warfare of Science with Theology* (Appleton, 1896), vol. II, ch. xv. See Jewett's *Diabolology*, ch. iii, *ad init.*

"From such exaggerated and materialistic conceptions of Satanic personality, a rebound was certain, and indeed necessary. Truth, however, is rarely if ever to be found in one extreme more than in its opposite. Exaggerations, in so far as they are such, are falsehoods ; and the actuality itself, whatever it may be, will not be attained by an indiscriminate onslaught and rejection, but by a careful and judicious elimination of the exaggerations" (p. 66).

of communication. Why should not other unembodied spiritual beings act upon our spirits? There is, then, we see, no *a priori* impossibility or unreasonableness in the doctrine we are considering.

Turn, then, to a brief review of the teaching of Holy Scripture on the subject that finds its culmination, so to speak, in the narrative of our Lord's Temptation by Satan. Nothing is more plainly taught from one end of the Bible to the other, from Genesis to Revelation, from the account of the first entrance of moral evil into this world till its final overthrow, than the personality of the tempter, "that old serpent, called the Devil, and Satan."* Two points concerning this Scripture teaching we should notice, because they entirely refute the superficial criticism of the doctrine as if it were a bugbear of theologians, or a remnant of superstition quite natural to a time when people were accustomed to personify all influences, and believed in fairies.

I. The personality of Satan and his subject angels is much more plainly taught

* Gen. iii. 1; Rev. xx. 2.

in the New Testament than in the Old. Comparatively little is said on the subject in the Old Testament Scriptures, doubtless for the reason that to have made it prominent would have been to risk dualistic conceptions of an evil power as a second god, over against the true God, whereas the great purpose of the Jewish Scriptures was to emphasize the doctrine of the One Supreme God, the Maker of heaven and earth, and of all things visible and invisible. It is as revelation advances that spiritual powers of evil stand out more plainly. In the New Testament there is not one single writer who does not speak of Satan and his work, not so much in the way of insisting on his existence, as, taking this for granted, building thereon exhortations and warnings. St. Peter bids us "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour."* St. Jude looks back to the fall of the angels. They were not always devils, they were created good; they "kept not their first estate, but left their own habita-

* 1 St. Pet. v. 8.

tion." * St. James, the most practical of New Testament writers, bids us "Resist the devil, and he will flee from you," just as he tells us "Draw nigh to God, and He will draw nigh to you." † The one is as real and personal a being as the other. St. Paul, the philosopher of the New Testament, tells us that our real conflict is not with flesh and blood, not with fallen human nature in ourselves or in society around us, but "against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Behind the flesh, stirring up its unruly appetites; behind the world, organizing it in independence of God, or spreading out its fascinations to bewilder and beguile us, the Apostle recognizes the prince of this world.‡ St. John, the theologian, declares the object of the Incarnation, "For this purpose the Son of God was manifested, that He might destroy the works of the devil"; and he goes on to

* St. Jude 6. Perhaps it should be said that the Greek of this passage makes it at least probable that the reference is to a later occurrence, Gen. vi. 1–4.

† St. James iv. 7, 8.

‡ Eph. vi. 11, 12.

distinguish between the children of God and the children of the devil by their moral likeness and affinity to the source from which they derive their spiritual character. "He that committeth sin," he declares, "is of the devil." *

II. Again, what is most remarkable is that it is in the pages of the Gospels and from the lips of Jesus Christ Himself that we are told most about the evil one, that we have the most full and clear teaching on this subject. Most remarkable and noteworthy this is, and at the same time most natural. When the promise is fulfilled and the Seed of the woman is manifested, then likewise the personal antagonist comes clearly to the front. You will recall how this doctrine is taught in the parables, those earthly stories with a heavenly, spiritual meaning. In the very first parable, that of the Sower, the first reason assigned why the seed sown brings forth no fruit is because the birds of the air, which our Lord explains to represent the devil and his angels, snatch away the seed.† In the parable of the Tares sown among the

* 1 St. John iii. 8–10. † St. Matt. xiii. 4, 19.

wheat, it is said, "An enemy hath done this"; the devil seeks, if he cannot destroy the truth, to pervert it.* Many of our Lord's miracles and works of mercy were the putting forth of divine power to free those who had fallen under the influence of evil spirits, to restore them to their own self-control and self-possession.† He tells His disciples the effect of the setting up of His kingdom, "I beheld Satan, as lightning, fall from heaven."‡ Speaking of His coming Passion, our Lord says, "The prince of this world cometh, and hath nothing in Me." He shall try Me at every point, but he shall find My will unswerving in its

* St. Matt. xiii. 25, 28, 39.

† *E. g.*, St. Luke viii. 2, 27. Concerning the theory of "accommodation" on our Lord's part to popular superstitions about the existence and work of evil spirits, see Jewett's *Diabolology*, Lect. V. "Had nothing more been done by Christ than a quiet passing over of the asserted possession, while performing a cure, He might be regarded as simply ignoring a popular notion. He went however far beyond that, not only in addressing and commanding the evil spirits, but in calling out from them responses, and performances utterly unexplainable except on the ground of their actual existence" (p. 159).

‡ St. Luke x. 18.

allegiance to My Father.* Our Lord describes the character of the devil: he was a murderer from the beginning, and a liar, murdering souls by the seduction of his lies.† So at the very outset of His ministry He represents Himself as engaging in personal conflict with Satan. Such is the unmistakable constant thread running through all our Lord's teaching in the Gospel, that, apart from the question of His Godhead, if we accept Jesus Christ as an authoritative teacher in matters of religion, we are compelled in reason and consistency to accept the doctrine of personal evil spirits seeking to seduce and ruin men. We cannot suppose Him either to have been mistaken or to have used misleading language on a matter so important. ‡

Is not this doctrine most agreeable to rea-

* St. John xiv. 30.

† St. John viii. 44.

‡ "If we will not assume, with the older rationalism, that, with reference to a point that so intimately concerned man's religious and moral life, Jesus allowed Himself an accommodation to the prevailing popular notion, an accommodation which appears to be very questionable, whether we regard it pedagogically or morally, then we must

son? With much that experience teaches, that we observe in the world about us, of which we are sadly conscious within ourselves, this Scripture teaching tallies. It helps towards a solution of many problems over which we have puzzled. Consider some of these evidences that any one may recognize as proofs of Satan's presence and work.* (1) Think, for instance, of that mystery of iniquity, so to speak, in the sudden injection of evil thoughts, when no

grant that He shared in it."—Weiss, *Life of Christ*, vol. I, p. 341.

"The question of diabolic agency and temptation is one which really concerns the permanent spiritual struggle of mankind. It is not like questions of literature and science, one with which religion is not primarily mixed up. . . . To teach ignorantly on such a matter, or to inculcate false impressions about it, would be most seriously inconsistent, I do not say with the personality of the incarnate Son of God, but even with the office of the Son of Man as spiritual teacher of all mankind, having a perfect insight into the spiritual condition of our human life."—Gore's *Dissertations*, p. 25.

* It is not meant that any one of these lines of evidence would be by itself sufficient to prove the doctrine, but that in combination, as converging lines of evidence, they serve to give experimental sanction to what we are taught on the subject in Holy Scripture.

point of connection can be traced, no unguarded talk, or want of watch over the eyes. Yet horrid thoughts of blasphemy and unbelief, of impurity and rebellion and hatred, assail the soul at some sacred time, perhaps of prayer or Communion, when we would give anything to be free therefrom. "An enemy hath done this." (2) Or, think again of the mystery of iniquity in the stirring up of curiosity, that so fruitful cause of evil, in a child's mind, the invention of evil in a heart that was fenced against its entrance. Why should that book, that column in the newspaper, exert such a fascinating attraction? Whence this passionate desire to know both good and evil? Again, "an enemy hath done this." (3) Think of that further and more awful mystery of iniquity in the propagation of evil, when men and women, knowing in their own experience the misery of sin, of skepticism it may be, or drink, or lust, seek to spread its influence and to blight others' lives. Do you believe they do this simply of their own accord? Is it not at least as reasonable to suppose that they are used as

instruments by one to whom they have sold themselves, that, having yielded to powers of evil, those powers claim their service? The tempted and fallen are used in turn to tempt others. (4) Consider the chains of ignorance, the bonds of prejudice, in which not only heathen nations are fettered, but which keep back so many in our own country from recognizing the truth, so that, while rejecting the sweet reasonableness of the Christian faith as a badge of credulity, they take up with silly superstitions like those of Mormonism or Spiritualism. Is it not reasonable to recognize here the working of a lying spirit propagating error, instilling prejudices and misunderstanding, blinding the mind to the truth?* (5) Once more, the experience of those who are earnest in the service of God bears the mark of the intervention of an enemy who carefully and persistently manipulates temptation, and adjusts it to the special weakness of each person, to his circumstances and environment, to his disposition and temperament. We do not catch a sin as we catch a fever; there is an

* 2 Cor. iv. 4.

adjustment and dexterous arrangement of temptation that tells to the thoughtful mind of a personal spiritual foe who is continually on the watch to ruin souls, seeking to mar God's handiwork and thwart His purposes.* It was cleverly said by a French priest to a young man who accosted him in a patronizing tone with the question, "Surely, sir, you don't believe in the devil?" "Thank God, I do, for otherwise I should have to believe myself to be a devil." Yes, indeed, if evil come not to me from without, if all the suggestions of sin that I experience well up from within my own being, then my own nature must be devilish. I should be forced then to believe in total depravity. Those thoughts of evil which from time to time fill me with horror and from which I would gladly escape, those horrid thoughts of pride or envy or hatred, of self-will or lasciviousness, that dog my steps, that torment me so, if none of these are pressed upon me from without, but all have their origin in

* This line of thought is carefully worked out in Canon Newbolt's Boyle Lectures, *The Gospel of Experience* (Longmans, 1896), Lect. V, "The Phenomena of Temptation."

myself, then indeed I must despair of myself; that mass of rottenness that breeds this corruption, how indeed can I hope that it shall ever be restored to the image of God?

Again I would close with two lessons of encouragement, drawn from the Scriptural representation of a personal tempter, graphically put before us in the account of the Temptation of the Son of Man. (1) Evil is not of ourselves, it is not an integral part of our nature, and therefore it can be eradicated. (2) Yes, with the help of God evil can be conquered. Satan is not a second god, a rival to the Almighty. He is only a rebel archangel, the antagonist of St. Michael.* Vast as may be his intelligence and far-reaching his power, we must always remember that "greater is He that is in us than he that is in the world."† Jesus our Lord, the representative man, went forth to do battle with Satan in the power of the Spirit of God, and that Spirit is poured forth on us. He, the Creator Spirit, can enter into and take possession of the spirit of

* Rev. xii. 7. † 1 St. John iv. 4.

man in a closer and more intimate fashion than is possible to any created spirit. Satan and evil spirits may play upon us from without, good angels may suggest to our mind this or that in the way of encouragement or warning; but the Creator Spirit can interpenetrate our faculties and purify our inner being, so that, "full of the Holy Ghost," * like Jesus our leader and head, we may go forth to meet the evil one, and in the strength of His inspiring grace may share the victory which He won on our behalf.

* St. Luke iv. 1.

III.

THE TEMPTATION THROUGH THE BODY.

THE TEMPTATION THROUGH THE BODY.

Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward a hungered. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.—*St. Matthew*, iv. 1–4.

WE have set ourselves to study the Temptation of our Lord Jesus Christ as it is related in the Gospels, that we may learn something of its manifold instruction both for faith and for life.

We proceed now to consider the successive temptations as our Lord pictures them, by which His fidelity to His Father's will was tested, by which His holiness was at once manifested and developed. "In all points," the writer to the Hebrews says, "He was tempted like as we are, yet without sin." *

* Heb. iv. 15. *Πεπειρασμένον δὲ κατὰ πάντα καθ' ὁμοιότητα χωρὶς ἁμαρτίας.* It should be noted that Bp. Westcott, in his commentary on this passage, under-

Notice the comfort of the assurance, "in all points"; there is no temptation, no class of temptations, that is, from which He was exempted, none in which we may not look to His example, claim His sympathy, call forth the power of His victory. The three temptations, in which apparently were summed up all the inner conflict of the forty days, in which perhaps that conflict found its climax, cover the whole ground of human temptation. However temptations may be classified, they are all represented here. As in our baptismal vow we are called upon to renounce the devil and his works, the pomps and vanity of the world, and the sinful desires of the flesh, so Christ our leader did battle with suggestions belonging to each of these great heads of evil, the lust of the flesh, the lust of the eyes, and the pride of life.

stands the χωρὶς ἁμαρτίας as describing a limitation of our Lord's temptation, rather than its issue, though this of course is not excluded. "Man's temptations come in many cases from previous sin. Such temptations had necessarily no place in Christ. He was tempted as we are, sharing our nature, yet with this exception, that there was no sin in Him to become the spring of trial."—*The Epistle to the Hebrews*, by B. F. Westcott (Macmillan, 1892), p. 107.

And first of all His temptations (mark it, my brothers,) Jesus Christ describes one that came through the body.* "If thou be God's Son, command that these loaf-like stones lying around thee in the desert become bread." Jesus Christ was true man, with all the faculties that belong to our complex nature, and with all the desires that belong to the different elements of our nature. The body, which He took of the substance of the Virgin Mary His mother, was subject to all sinless human infirmities, to fatigue and hunger and pain. At the end of these protracted spiritual exercises, this long exhausting struggle, which had apparently left no leisure for attention to His bodily needs, He hungered. Then came the suggestion at once to gratify His appetite, and to prove His divine sonship by calling forth the supernatural powers which belonged or were pledged to Him. It was a temptation to sacrifice obedience to personal comfort or gratification, whether

* While St. Matthew and St. Luke relate the other temptations in a different order, in both narratives this stands first.

by anticipating the close of an appointed period of abstinence, or by claiming for personal relief powers that were intended only for the purposes of His ministry.

The suggestion combined different elements of temptation. Our temptations, too, are, for the most part, complex. We are accustomed to speak of some temptations as springing from one source, and others from another. The distinction is true within limits, and so long as it is understood that what we really mean is, that this or that element of evil is especially prominent, not that it is exclusively concerned in the temptation. For instance, in temptations to sensual indulgence the attraction is often not only of passion or appetite, it is largely the element of independence, the desire to break bounds, the supposed assertion of manliness. So in gambling, the love of excitement is commonly more powerful than that of actual gain. In temptations to unbelief we can trace the element of pride in the desire to be thought more intellectual than others, to assert our own individual opinion, while we pass in review every possible au-

thority, or there may be a desire to follow the popular line, or the subtle half-conscious perception that the denial of this or that doctrine of the Christian faith would be the removal of a barrier to doing as we please.* Our temptations are wonderfully complex; and in the guidance and direction of the spiritual life, our own or others, it is often of the first importance to recognize this, and to discern what is the real and chief, which is not always the apparent, cause of temptation and danger.

The body is one chief avenue of temptation. The body is a real and integral part of our nature. It is necessary to insist on this in our day and country, when we encounter a good deal of false spiritualism, which shows itself in a contempt for all practices of bodily discipline, in a disregard of outward reverence in worship, in an impatient intolerance of sacramental means of grace, wherein outward and visible signs are made by God's ordinance to be the channels

* See Dr. Liddon's sermon, "The Conflict of Faith with Undue Exaltation of Intellect," in the second series of his *University Sermons* (Longmans, 1891), pp. 168 *sq.*

of spiritual gifts. The body is an integral part of man's nature. Man, in his complex being, is a microcosm of the universe. He is allied with higher spiritual intelligences by virtue of his immaterial nature, while his physical being links him with the lower animal creation. Thus, we may see, human nature was fitted to be the instrument of the Incarnation. In becoming man the Son of God would, in a way, unite to Himself all orders of creation.

Man's body is no mere temporary casement, a prison-house from which the spirit is longing to be freed that it may enter on its true life. The Scriptural representation of man's true nature as consisting of both body and soul is remarkably illustrated and confirmed by science, which shows the very intimate connection between spirit and matter. Our highest medical science has of late years established more and more clearly the traces of a correspondence between thought and matter, between the faculties of mind and the structure of the brain. This does not go to prove materialism; it establishes not the perishableness of the

soul, but rather furnishes a presumption for the resurrection of the body. The body, indeed, may by violence or disease become unfitted longer to be the habitation of the spirit. Man, as a being who thinks and wills and loves, will survive the shock of death; but in his disembodied state he lives in an imperfect and maimed condition.* We look for the resurrection of the body to usher in the life of the world to come, when man shall be restored to the full integrity of his being. We desire not to be unclothed, but to be clothed upon.†

When we speak of the resurrection of the body, we do not mean the gathering together again of the particles of which the body was composed when it was laid in the grave. This is not necessary to the identity of the body. My present body, I have no doubt, is identical with the body in which I

* See *The Creed of the Christian*, by Charles Gore (Hibberd, Paternoster row, 1895), pp. 104, 105.

† 2 Cor. v. 4. See *The Faith of the Gospel*, by A. J. Mason (Longmans, 1888). "The Church knows no special doctrine of the Immortality of the Soul, such as philosophers have imagined. Her doctrine is that of the future Immortality of Man" (p. 369).

was born; yet probably there is not a particle in it now which then belonged to it. So the resurrection body will bear a real relationship to the body we now wear. It is not to rise as it now is. You sow the seed and look for a harvest; not to receive again the seed you put into the ground, but the outcome of that seed in golden ears of corn. In like manner that which is sown a natural body is to be raised a spiritual body, in altogether changed conditions, with new and developed powers, bearing the marks of its usage in this life, bearing the impress of the indwelling spirit.* The body of our present humiliation is to

* 1 Cor. xv. 35–44.

σῶμα πνευματικόν. "Not that their bodies shall wholly evaporate into spirit, . . . but that they shall be what they are not now, a full and appropriate expression and organ of their spiritual life, still indeed retaining their individuality, but independent of the limitations by which in our terrestrial state matter is confined. Such a body, being the framework in and by which the spirit works, must be conformed to the spirit which rules in all its members. It must interpose no obstacle to the accomplishment of the spirit's aim. It must rather obey its every impulse and accompany it in its every flight."—Milligan on *The Ascension of Our Lord* (Macmillan, 1892), p. 19.

be fashioned anew and made like unto the glorious body of our risen and ascended Lord.*

Because the body is an integral part of our nature, we must train it for God's service; we are to glorify God both in our body and in our spirit, for both alike are God's.† Both come from His fashioning hand, and both are designed for His service here and hereafter. We must learn to present these bodies of ours a living sacrifice to Him, which is our reasonable service.‡ One great element of our probation consists in maintaining, or regaining, the harmony which should exist between the different parts of our being, restraining unruly appetites and passions, and bringing them into obedience to the dictates of reason and of conscience. Here the disorder of our fallen nature is perhaps most conspicuously manifested. A whole group of sins springs from the rebellion of the flesh. Very real and very grievous are these temptations. Spiritual writers have applied to this class of sins, the lusts of the flesh, the saying of the women of

* Phil. iii. 20, 21. † 1 Cor. vi. 13, 20. ‡ Rom. xii. 1.

Israel concerning Saul and David as they went forth in triumphal procession to welcome back the conquerors returning from their victory over the Philistines. "Saul," they sang, "hath slain his thousands, and David his ten thousands."* Pride hath slain its thousands, but lust, uncleanness, and intemperance have slain their tens of thousands. We know it. We have seen great hopes blighted, and powers wasted that gave large promise of usefulness, owing to these "fleshly lusts that war against the soul." † In the struggle, often severe, with what St. Paul characterizes as especially "youthful lusts" ‡—youth being the period when their assault is most fierce, their danger greatest, and consequently the victory over them most splendid—in the struggle to preserve your bodies in temperance, soberness, and chastity, take comfort and encouragement, my brothers, from the remembrance that first of all the descriptions that Jesus Christ gave to His disciples of the temptations to which He had been subjected was one which, whatever other desires it

* 1 Sam. xviii. 7. † 1 St. Pet. ii. 11. ‡ 2 Tim. ii. 22.

appealed to, distinctly came through the body. You can turn to Him and pray, By Thy Fasting and by Thy Temptation, good Lord, deliver us from fornication and all other deadly sin, from all inordinate and sinful affections, as well as from pride, vainglory, and hypocrisy, from envy, hatred, malice, and all uncharitableness. Good Lord, who hast taken our nature, and sanctified it by the discipline of suffering, who hast glorified our nature at the right hand of God, deliver us from the weakness of our fallen estate, and stablish us in holiness after Thy likeness.

Here we may well consider a point about which difficulties are frequently felt, and concerning which it is important to be clear, both in the interest of theological exactness, and for the sake of personal and practical lessons.

In the case of our Lord Jesus Christ, in each of the temptations here described, and in every other of which we have mention throughout His earthly life, the appeal was invariably to a perfectly natural and inno-

cent craving, to the desire for food, for power, for love, for recognition, to the instinctive clinging to life and shrinking from pain and death. These feelings are instinctive in man as man. They may be perverted and aggravated in morbid forms; but in themselves they are innocent and natural. In one who was "perfect man," in a moral sense as well as because He assumed the whole of our human nature, these instinctive feelings and desires must have had their place. Indeed we may well believe that in His perfect nature, with its keen discernment, its exquisite sensitiveness and refinement, these feelings would be stronger than with our coarser and blunted perceptions. Honour would be more highly prized, shame more deeply dreaded, power would have the loftiest attractions for the soul that was capable of using that power for the noblest ends. An act which would have been evil in itself, contrary to the moral law, could have presented no attraction for a sinless being, all whose faculties were in perfect balance and harmony. The suggestions made to Jesus Christ were to seize objects that in them-

selves were not base but noble, that appealed not to corrupt but to innocent desires, to seize these at a time or in a manner that was forbidden by what we should call a positive command as distinct from the moral law. This distinction does not, however, mar the perfection of His sympathy with us. His temptations were identical with ours in principle. The same choice was involved, the same abnegation of present enjoyment, the same acceptance of immediate loss.* Amongst ourselves we do not limit sympathy to those who have suffered, or fallen, in precisely the same way.† If I have known the aching sense of loss, I need not have suffered exactly the same bereavement in order to have a fellow feeling with my friend

* "For Christ, as for us, there were the two paths—the lower and the higher, the path of ease and the path of resolute righteousness, of renunciation, of self-sacrificing love. He had to make His election between them. His *moral* nature was like our own. The Eternal Son of God had indeed and of a truth become man."—*Christian Doctrine*, by R. W. Dale (Armstrong, New York, 1895), p. 70.

† See Ottley, *Doctrine of the Incarnation*, vol. II, p. 308, with reference to the force of example, which depends on a general, but not on an exact, similarity of conditions.

in his loneliness and affliction. I need not be exposed to the very same temptation as another; but I must know the stress and strain of temptation, how hard it is to poise the will, to discern aright, and to stand by the right choice when once it has been made. The case of our Lord we may regard in the form of an *a fortiori* argument. If He denied these innocent desires for the sake of a higher good, much more can He enable me, by virtue of His self-conquest, to withstand and conquer temptations that in themselves are base and wrong.*

* On this distinction see Note C, at the end of Dr. Liddon's Bampton Lectures, *The Divinity of Our Lord and Saviour Jesus Christ* (Longmans, 1892).

The question whether our Lord *could* have yielded to temptation seems needless. (1) To us it is inconceivable that He should have done so: yet the fact that He *did* not is independent of the question whether He could or could not have done so. The conquest was a moral victory by the right exercise of His human will, not by the sheer force of His Godhead. (2) Dr. Dale's rejection of the old alternatives, the *posse non peccare* or the *non posse peccare*, may be quoted. "The alternatives are not exhaustive; they are metaphysical, not moral alternatives; they are philosophical abstractions and do not cover the whole of life. There are men of whom it would be wholly inadequate to

His experience differed indeed from ours in this: He had not to unlearn disobedience, nor to bear in Himself the added strain that comes from past indulgence and yielding of the will.*

Temptation has been defined as the suggestion to the mind of the pleasure or good to be gained by doing or allowing something which is against the will of God, and so against the true perfection of our nature. This Jesus experienced when the tempter said to Him, "Command that these stones become bread." This temptation He repelled when He replied, "Man doth not live by bread alone."

There may be occasions when the gratification of some natural desire, in itself quite lawful and innocent, would be wrong; when God withholds the gift which ordinarily He

say that they were *able not to lie;* it would be nearer the truth to say that they were *not able* to lie; but this might imply that they were under a physical or metaphysical necessity disabling them from speaking falsely, and this account of them would be wholly inaccurate. They are not the less free because they 'cannot' speak falsely. Paradoxical as it may seem, moral inability may be the highest form of moral freedom."—*Christian Doctrine*, by R. W. Dale, LL.D., Note H, p. 293.

* See Bp. Westcott's note on Heb. iv. 15.

bestows, when we have to sacrifice the lower good for the sake of a higher.

The answer of Jesus Christ applies (refers, we may say) not only to bread for the body, to the support and gratification of the physical life. The word "bread" is to be understood here in the wider sense in which it is used in the Lord's Prayer. It stands for all that seems most necessary. There is not only a famine of the body, there is a hunger also of the heart, which we may be tempted to relieve in forbidden ways. Man may be called upon—men and women are called upon frequently — to sacrifice the natural desire of mind and heart in obedience to some higher duty, to face starvation in order to prove divine sonship. Take, for instance, the hunger of human love in its purest, sweetest form. Here is the opportunity for a young man to win a companion for his life, for a young woman to make for herself a home. Wedded life is the ordinary normal law. It is not generally, save for some special cause, good for man or for woman to be alone.* But in this case a

* Gen. ii. 18.

higher call is recognized (or maybe suspected) to a single life for the kingdom of heaven's sake, to dedicate oneself wholly to the Lord's service, to wait on Him without distraction, to place oneself entirely at His disposal, in a life of devotion, in ministering to the sick or poor or ignorant, in the missionary field at home or abroad.* The choice has to be made. To obey that vocation means to sacrifice what seems to make life alone worth living, to take out of life its brightness. Yet "man does not live by bread alone." There is a support and joy of the human heart that is higher than any earthly love. A life of loneliness thus chosen may be full of the richest blessing. The voice of Jesus Christ is heard with its *command* to follow Him and leave all,† with its *warning* against loving father or mother more than Him,‡ with its *promise* of a hundred-fold reward to those who for His sake and the gospel's forsake home and kindred, wife and children.§

* St. Matt. xix. 10–12; 1 Cor. vii. 25–35.
† St. Matt. xix. 21.
‡ St. Matt. x. 37. § St. Mark x. 29.

Or the choice, the temptation, may come in a somewhat different, though really similar, form. A marriage, it is conscientiously felt, must be "in the Lord";* a lifelong union, to be real, must include and be grounded on a community of interests in the deepest concerns of life, on a common faith. I cannot ally myself with one who does not share my religion.

Or, again, where neither of these obstacles are interposed, the happy lot may be indefinitely postponed in order to tend an aged and dependent relative. In all these cases the same sort of alternative is presented to us that came before Jesus in the wilderness.

Take a case of a different kind. The bread which is offered may be the satisfaction of some other innocent and in itself laudable desire, such as advancement in the world, the opportunity for a wider field of usefulness. An opening is presented that promises much; but it is felt to involve some violation of conscience. I am bidden seek first the kingdom of God and His righteousness.†

* 1 Cor. vii. 39; 2 Cor. vi. 14. † St. Matt. vi. 33.

There are things, I recognize, more precious than life—a woman's virtue, a man's honour, a Christian's faith.

Some may remember the anecdote related of the great English moralist. When a companion was arguing in favor of laxity, and urged, "A man must live," Dr. Johnson promptly replied, "Sir, I don't see the necessity." The apparent harshness covers a profound truth, the truth enunciated in the answer of Jesus Christ in the wilderness, "Man doth not live by bread alone, but by every word that proceedeth out of the mouth of God." Life for man means a spiritual condition, which only spiritual forces can support. Better die than fail in honour, or forfeit your virtue, or lose your life as a true man, and *propter vitam vivendi perdere causas.*

You can gratify your passion, relieve your necessity, retain your office, if you will consent to disregard conscience, to smother convictions, to abandon others for whom you are responsible.

No, you reply, the true man makes answer, I may starve, but I will not dis-

obey God, nor be untrue to myself, to the higher law of my nature. I will trust God. Man doth not live by bread alone. He can support me by other means. He will, I am sure, make up to me in better ways that which He calls upon me in love and loyalty to Himself to surrender.

In conclusion I would beg you to observe two points.

(i.) This is no new commandment. Jesus Christ did not invent it. He, as true man, acted out the law of our nature. By His perfect example, showing us what man should be and do, He awakens our conscience, while by His grace He enables us to correspond with its dictates. We recognize the law of losing the lower to gain the higher life in the ordinary affairs of the world. The soldier on the battlefield might save his life by running away. Better die, he says, than prove a coward. The captain of a ship will not desert his post; he stays on deck till the last passenger or member of the crew has been safely accommodated in the life-boats. The engine driver foresees the terrible crash, he is conscious that his

train is rushing on to ruin, he might perchance save himself by jumping; but he is found crushed beneath the wreck, with his cold hand clasping the iron. In each case the man is content to die at his post, to sacrifice his lower for his higher life of honour and courage. This is what is demanded in the spiritual campaign, with regard to the spiritual life. What shall a man give in exchange for his soul, his true inner life? What shall it profit if he gain the whole world and lose himself?* We must be prepared to cut off the right hand, to pluck out the right eye, in case it be a cause of stumbling, an occasion of sin, if it can be preserved only by disloyalty to conscience and to God.†

(ii.) Notice, too, that as Jesus Christ exemplifies on the grandest scale the true law of human life, so He makes His answer as man and on behalf of man. "Turn those loaf-shaped stones into actual bread. If you are God's son, use or claim divine power for your relief." His answer is not the speech of one in the strength of a supe-

* St. Mark viii. 36, 37. † St. Matt. v. 29, 30.

rior nature claiming exemption from the need. He does not say, "I as God can do without your human food"; but, quoting the Old Testament, He identifies Himself with human experience and replies, "*Man* doth not live by bread alone. Because man is God's son, therefore he can do without bread. He can trust his Father." *

It may be the experience of every wilderness; as of the wilderness of Israel's journey and of Christ's struggle, so of any wilderness in which we may find ourselves in desolation or in need. It is ever, it is eternally, true that "Man doth not live by bread alone, but by every word of God." With nourishment that we knew not He supports us.† If, then, God should deny or withhold what seems to be as necessary for our happiness as bread for the body, shall we snatch at it or repine? No, though our outward man perish, the inward man may be renewed day by day.‡ Because we are God's children and

* See a sermon by Dr. Phillips Brooks on "The Food of Man" in the first series of his *Sermons* (Dutton, 1889), pp. 266, 267.

† Deut. viii. 3. ‡ 2 Cor. iv. 16.

are taught to say, "Our Father, who art in heaven,"* we can subordinate all desires, even the most constraining, all needs, even the most pressing, to the great dominant petitions, "Hallowed be Thy Name, Thy kingdom come, Thy will be done on earth as it is in heaven."

* St. Matt. vi. 9; comp. Rom. viii. 15.

IV.

THE TEMPTATION TO PRESUMPTION.

THE TEMPTATION TO PRESUMPTION.

Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.—*St. Matthew*, iv. 5–7.

WHAT I suppose at first sight is most striking in this second temptation described by our Lord Jesus Christ is the entire change of base on the part of the tempter. It is an illustration of the craft and subtlety of Satan, our spiritual foe. In his first temptation he sought to instil distrust and despair into the mind of our Lord. The suggestion was made to Jesus in His weakened, famished condition at the close of the forty days' fast, "God has forsaken and forgotten you; He has left you here to perish: take things into your own hands; use the powers entrusted to you for your work to relieve

your bodily need, to support your life; if you are God's Son, command that these stones become bread." In this temptation Satan was foiled. Jesus replied, "Man doth not live by bread alone." The answer is really twofold. (1) It asserts the truth on the divine side, that it is God who gives to bread, in its wider as well as its narrower signification, its sustaining power. He can support life without the ordinary means of nourishment if it be His will that these should be withheld, even as He fed Israel in the wilderness with manna. (2) Then the words further proclaim, on the human side, that man has a higher life than that which is dependent upon earthly nourishment—a moral and spiritual life, which he must never forfeit, which he must guard at any cost, for the sake of which he must be content to sacrifice his lower life and interests. In this first temptation Christ protested an unfailing trust in His Father's care. The second temptation is of quite a different character. Satan is foiled, but he will not easily desist. He is repulsed, but he returns to the attack, and he returns with

entirely changed tactics. He had sought to make our Lord distrust; now he would lead Him to presumption. He had tempted Him to preserve life by unlawful means; now he tempts to throw away or risk life in unlawful ways. He takes up our Lord's protestation of trust, "You trust God, do you, at all costs, and under all circumstances? Very well, then do this. Trust Him thus. Throw yourself from this height. He will not fail you. Claim the promise of angelic guardianship." So we may paraphrase the suggestion.

Picture the scene. Our Lord—in bodily presence, or in vision, anyhow in His way of describing the temptation—seems to be on the lofty roof of the Temple porch,* overhanging at a dizzy height the cliff on which the Temple was built, and looking down into the court below, where the worshippers were assembled for the morning

* It is difficult to determine the exact meaning of τὸ πτερύγιον. Dr. Edersheim supposes it to refer to the watch-post, where each morning a priest was stationed to watch for the morning light and to give the signal for offering the morning sacrifice. See *The Life and Times of Jesus the Messiah* (Longmans, 1887), vol. I, p. 303.

sacrifice. "Cast thyself down," whispers Satan. "By virtue of the divine protection alight unhurt on the pavement in the midst of the astonished crowd. Remember the promise of the Psalmist, claim its fulfilment, 'He shall give His angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.'" The act suggested was not, of course, for mere vain display; its object was to claim the allegiance of the people by this proof of divine favour. "Thus manifest thyself as indeed God's Son. By this prodigy force the Jews to acknowledge thy Messiahship." So I think we may fairly interpret the suggestion.

II. What was the force of this temptation to our Lord? What did it mean for Him? Put an end (it suggested) at once and forever to all doubt and perplexity and hesitation. Avoid scorn and contradiction, the toil and possible failure of the ministry. By one great demonstration of miraculous power win the allegiance of the people. The challenge was again and again repeated during our Lord's

ministry. Give a sign from heaven, His enemies demanded;—a sign that would leave no possibility of doubt, something that nobody could deny. Overbear all argument; leave no loophole for escape. He persistently refused the demand, and condemned the spirit and temper which prompted it. "An evil and adulterous generation seeketh after a sign." * What is the meaning of the severe condemnation? People frequently make the same sort of demand now. If God has given a revelation, some one says, it would be written in letters of fire in the firmament. There should be no need for study and inquiry, no room for dispute, no possibility of doubt. No, this is not God's way. Mark you: Christ did not, does not, ask to be received without evidence. On the contrary, He requires that we should give to Him the homage of all our powers, and love Him with our mind and reasoning faculties as well as with heart and soul and strength. He does demand that we should fairly weigh all the evidence He gives, consider its converging lines, and bring to the consideration

* St. Matt. xii. 39; xvi. 4.

a moral disposition that will enable us to render a true and proper verdict.

The Jews of His day had the threefold evidence of His life, His works, His words. There was the evidence of His life, concerning which He challenged them, "Which of you convinceth me of sin?"; * the evidence of His works, to which He constantly appealed; † of His words, concerning which their own spies reported, "Never man spake like this man." ‡ They might see, if they would, the exact correspondence of both His life and work with the predictions of their own prophetic Scriptures. But this evidence did not amount to a logical demonstration. Still there was need for the venture of faith; still it was true, "Blessed is he who shall not be offended in Me." § They always asked for something more. They would find some loophole, some way to evade every argument. They could deny His miracles, or ascribe them to the operation of evil spirits. ‖ They could shut their

* St. John viii. 46. † St. John x. 25, 38; xiv. 11.
‡ St. John vii. 46. § St. Luke vii. 23.
‖ St. Matt. xii. 24.

eyes to His fulfilment of their prophecies. They could refuse to answer His questions.* What was needed? Fitting moral dispositions. There was not a willingness to believe. "If ye had believed Moses," He said, "ye would have believed Me." †

Those who had really been schooled by Moses, who had not merely marked the types and predictions the Law furnished of the coming Messiah, but who had submitted to its discipline, and learned the great lessons it was intended to enforce—the lessons of penitence and aspiration, of a lofty standard and of man's inability when unaided to rise up to that standard—these would be prepared to welcome one who offered to satisfy their need and to enable them to realize their ideals.‡ Those who had been obedient to the teaching of the Word of God speaking in reason and conscience and in dim and fragmentary revelation, even without knowing who their teacher was, would recognize and welcome the Word made flesh giving

* St. Luke xx. 3–8.
† St. John v. 46.
‡ Comp. Rom. vii. 13; viii. 3; Gal. iii. 24.

a fuller revelation of God's mind and will.*

When our Lord condemns the demand for a sign from heaven as the mark of an evil and adulterous generation, He means that the demand betrays a heart that is alienated from God, where there has been unfaithfulness to the covenant already established. In such a case there will, of course, there must, be an unwillingness, an unreadiness, an inability to accept a fuller revelation. For faith—the faith of which the New Testament takes account—is a moral act. It is no mere intellectual acquiescence in a proposition. It is the surrender of a man's whole being to Him in whom he believes. So a man's belief or unbelief, when the truth is fairly put before him, is a test of his moral disposition.

Accordingly conditions for faith are laid down in the New Testament. Note four such, which you recognize as prerequisites for faith so soon as they are stated.

1. There must be *purity of heart*, if we are to see God and understand the things

* St. John i. 9–14 ; comp. ix. 36 ; x. 26, 27.

of God.* By purity of heart our Lord, of course, means not simply freedom from the blinding effect of sensuality—that, certainly—but a single eye unclouded by self-love, self-interest, and self-will, a simple desire to know the truth.

2. There must be *a readiness to obey* the truth, if we are to perceive it. "He that willeth to do the will of God, he shall know of the teaching, whether it be of God." †

3. There must be a certain *moral likeness* in man to God, if God is to be recognized and His revelation received. Like knows like; love recognizes love; purity respects purity; to the pure all things are pure. ‡ The man who is himself unselfish can believe in the simplicity of purpose and the generosity of another; but one who is mean and self-seeking reads the reflection of his own character and motives in his neighbour. Every man has his price, he says, because he knows that he has his. So St. John declares, "Every one that loveth is born of God, and knoweth God; he that loveth not" —whatever else he knows—"knoweth not

* St. Matt. v. 8. † St. John vii. 17. ‡ Tit. i. 15.

God; for God is love."* Apply this principle to some of the great truths of the Christian faith. Think of it, for instance, with reference to our Lord's redeeming sacrifice. A man who is devoid of generosity, of sympathy, of self-sacrifice, how can he rightly believe in the sublime self-sacrifice of the incarnate Son of God identifying Himself with us in our sorrows, shouldering our burden? He is bound to deny or to deprave and caricature the doctrine. Or, again, one who has no horror of sin is, of course, incapacitated for understanding the wrath of a holy God against all that is contrary to His being, to His love, His truth, His purity. So far from being fitted to deal with the problem of endless punishment or loss, such an one has not learned the primary truth of the incompatibility of light with darkness, of holiness with moral evil.

4. One other prerequisite for faith we must not pass by. *Faithfulness to truth*

* 1 St. John iv. 7, 8. This point of "moral affinity needful for the knowledge of a person" is most helpfully dealt with in the fifth of Illingworth's Bampton Lectures, *Personality Human and Divine* (Macmillan, 1894).

already made known is required if we are to receive further truth. "He that hath, to him shall be given," * is a law not only for intellectual advance. It is preëminently applicable to the moral and spiritual sphere. In proportion as we are faithful to whatever truth has been communicated to us, in reason and conscience or through imperfect systems of religion, we are in a position to receive further truth. So far as we have not acted upon that which has been revealed, we are incapacitated for receiving more; the truth we have known but not embraced, itself becomes to us unreal. Let us not, then, ask for a sign from heaven nor demand a logical demonstration of religious truth. *Non in dialectica complacuit Deo salvum facere populum suum.*† Men are not tadpoles, all head; they have hearts and consciences, and the appeal of God is addressed to the whole man. Do not think the verdict can be rendered simply by the reasoning powers. Listen to the verdict of the heart and of the moral sense, and see if that does not echo to the word of God. Let us be

* St. Mark iv. 25. † St. Ambrose.

careful to put away moral obstacles that may hinder belief—impurity and disobedience, sloth and cowardice, pride and curiosity. Remove moral obstacles, and then pray, "Send out Thy light and Thy truth, that they may lead me." Watch all converging lines of evidence by which Almighty God would teach you, in your own conscience, by the revelation of Himself He gives in nature, through His providential guidance, through the instructions of those whom He places over us, through the sacred Scriptures. Think not to be met by a sign from heaven: the word may be very nigh thee, if only thou hast an ear to hear.

Do we seem to have wandered from our subject? Not far. We have been considering what was the appeal which this suggestion made to the mind of Jesus Christ, why it was impossible for Him to listen to the demand for such a sign, why He never grants it. He would gain men's hearts, not overpower their wills. Something more on this point, and on the way in which this temptation has from time to

time appealed to the Christian Church, we shall see when we come to consider the third temptation, the offer to Christ of the power of the world to accomplish His work.

III. Let us turn now to perhaps even more practical lessons in our every-day experience which are suggested by the temptation to presumption.

1. We have already noticed the change of tactics on the tempter's part. He had suggested the preservation of life by forbidden means; he now suggests the endangering of life by neglect of appointed means. It is an illustration of Satan's adroitness, of that manipulation of temptation and of its adjustment to changing circumstances which we considered in a preceding lecture as one of the indications of the working of a personal spiritual foe.* Satan's craft is shown not only (1) in his change of front, but also (2) in his attempt to pervert virtues, to form fresh snares out of a previous victory, as with us suggestions of spiritual pride may follow on victory over temptations to bodily

* See p. 87.

indulgence; and (3) in the wresting of Holy Scripture by what amounted to a misquotation, in the omission of the important qualifying words, "in all thy ways," in the paths, that is, of appointed duty, not in the precipices of a self-willed choice.* In both temptations, in the suggestion of distrust and in the suggestion of presumption, which on the surface are clean contrary the one to the other, there is, you will observe, the common root of self-will. The hydra-headed monster, self-love, takes all manner of forms, now clamouring for the indulgence of our lowest self in sensual delight, now for self-aggrandizement, as we gather around us the wealth or honour of the world, or, again, seeking the gratification of our highest faculties apart from God, in pride and independence breaking away from His guidance or trying to force Him to further our plans instead of humbly and lovingly waiting upon manifestations of His will. In all sin it is self-love that is appealed to, in opposition

* See the fifth of Bp. Andrewes' *Seven Sermons upon the Temptation of Christ in the Wilderness*, in his Sermons (Anglo-Catholic Library), vol. V, pp. 526–528.

to the love of God and surrender to His blessed will.*

2. Mark this particular change in temptation from despair to presumption. Both are sins against the virtue of hope. Hope is a virtue holding a place of the greatest importance in the Christian character. Yet it is a virtue sadly neglected, little thought of. Faith you continually hear insisted on in sermons, sometimes in unreasonable fashion, and love is frequently portrayed; but hope is seldom explained and its character delineated. Notwithstanding, at our Baptism the prayer was offered that "steadfast in faith, joyful through hope, and rooted in charity," we might so pass through the waves of this troublesome world, that finally we might come to the land of everlasting life. Joyful through hope, mark you, as well as steadfast in faith and rooted in love,

* It will be plain that "self-love" here is used in the sense of a distorted love of self. A true love of self is, of course, opposed to any gratification which would be injurious to the highest good of our whole being. On this distinction see the first of Bp. Butler's *Sermons upon Human Nature* in his Works (Oxford University Press, 1836), vol. II, p. 7, note c.

so as neither to be overwhelmed by the world's sorrows nor swept away by its attractions.

In like manner St. Paul emphasizes the importance of the virtue of hope in his enumeration of the various parts of the Christian soldier's armour, drawn from the accoutrements of the Roman soldier who kept watch over him during his imprisonment.* He mentions first, as the foundation of all, the girdle or belt of *truth*, absolute sincerity and candour; then the breastplate of chainwork, link fastened to link, of *integrity* in the fulfilment of duties; the sandal —or military boot—of *readiness* to march at the captain's command; the great oval shield of *faith*, behind which to hide, with which to quench the fire-tipped darts of temptation; the sword (the one offensive weapon) which the Spirit gives, the *word of God;* and, covering the head, the helmet, the *hope* of salvation. Hope is to serve as a helmet (like that of a policeman or a fireman) to ward off the staggering blow of discouragement under which we might reel and

* Eph. vi. 13–18; comp. 1 Thess. v. 8.

fall. But then it must be no mere cardboard helmet, which would give way and break at once, but made of tested metal, of well-tempered steel. Hope must be based on God's promises and on our fulfilment of the conditions to which those promises are attached. As the black record of past sin comes up before us, and we are tempted to despair, we must arm ourselves with the helmet of hope for pardon which God has promised on the condition of our real repentance: "Repent, confess, thou shalt be loosed from all."* As the sense of our weakness and the formidable obstacles that stand in our way appall us, we must be sheltered from discouragement by hope in God's promise that His grace is sufficient for us, His strength made perfect in our weakness; but then we must "ask" in prayer that we may "receive" His aid, and "seek" in sacraments and all appointed means if we would "find" His grace.† As we look forward to the future, our hope of perfect and eternal blessedness depends on persevering

* *Hymnal,* No. 82. See Isa. lv. 7; 1 St. John i. 9; St. James iv. 8.

† St. Matt. vii. 7.

to the end.* Note, then, the place which hope occupies, the middle place between despair, the absence of hope, on the one side, and presumption, or false hope, on the other.†

3. Then consider some ways in which Satan tempts us to presumption corresponding with this temptation by which our Lord was assailed.

i. Perhaps in closest correspondence with the temptation in the holy city, in the temple precincts, is the suggestion after

* Rev. ii. 10.

† See chap. xxxvi, "Of the Theological Virtues," in *The Evangelist Library Catechism* (Hayes, London, 1875).

"Hope is the Divine gift by which we look forward to the happiness of possessing God, if we abide steadfast to the terms of the covenant which He has made with us, and hence it finds its special utterance in prayer and acts of divine worship, attendance at the sacraments, and the like."

"There are two classes of men who sin against hope—

"i. Those who sin by presumption, either trusting to their own strength instead of relying upon God, or else trusting in God's goodness in ways which He has not warranted.

"ii. Those who sin by despair, doubting the sufficiency of grace to enable them to triumph over their sins, or else doubting God's willingness to give them pardon in the use of the means which He has ordained."

some spiritual advance to trust to past experience, to rely on a supposed indefectibility of grace, to relax watchfulness, neglecting self-denial, or growing careless about self-examination and preparation for Holy Communion, or in the observance of rules of prayer, trusting that angels will bear us up and guard us from any hurt. Against such presumption listen to the Apostle's warning, "Let him that thinketh he standeth take heed lest he fall;" * recall his example, how twenty years after his conversion, after multitudinous labours in his apostolic ministry, after having been caught up into paradise where he heard words too wonderful to be repeated here on earth †—he felt it to be necessary to keep under his body and bring it into subjection, lest, after having preached to others, he himself should become a castaway.‡

> "The grey-hair'd saint may fail at last,
> The surest guide a wanderer prove;
> Death only binds us fast
> To the bright shore of love." §

* 1 Cor. x. 12. † 2 Cor. xii. 4. ‡ 1 Cor. ix. 27.
§ *The Christian Year*, Eighth Sunday after Trinity.

ii. There is the suggestion, specially attractive perhaps to the young, to cast oneself down in running into temptation, or exposing ourselves to danger, in disregard of the advice and warning of parents and pastors and friends. This companionship is attractive, that amusement alluring, the skeptical book is so bright and brilliant, the novel that gives an insight into the ways of the world so fascinating; and you expose your faith to be dimmed, your imagination to be stained, your innocence to have its bloom rubbed off. You never meant any harm, very likely you say, you felt sure you could take care of yourself. But you would skate on thin ice in disregard of the warning-post; there was a pleasurable excitement in seeing how near to danger you could go. You would exempt yourself from ordinary laws, and trust to miraculous intervention to save you from injury. God will no more send His angels to rescue us from moral dangers to which we needlessly expose ourselves than to shield us from physical infection if we disregard sanitary laws.

iii. There is presumption in neglecting

the appointed means of grace, prayer and Scripture, the sacraments, the assistance of the ministry, the guidance of authority in the Christian society. Here too is the delusive suggestion, I will go my own way, and be beholden to none; I will trust myself to God's fatherly care. But His fatherly care is shown in these appointments: we must learn His will and seek His aid in all channels through which He is pleased to communicate it. He will not work miracles where He has given us ordinary means, nor send angels where He has appointed men to do the work.

iv. There is a danger of presumption in thrusting ourselves uncalled into positions for which we are not fitted or as yet prepared. This may be in regard to the sacred ministry or to other spheres of responsibility. We must not neglect our studies and then look to God to carry us through. His grace is to quicken all our powers, not to be a substitute for their exercise or cultivation; to crown our efforts, not to dispense with their necessity.

v. Once more, there is the temptation to

presumption in deferring repentance, putting off the struggle with evil you mean to undertake some day, or trusting that somehow all will come right at last. Remember, "tomorrow never comes." Moreover, the change you intend to make becomes continually more difficult, not less. Every time you yield to evil the habit grows stronger and your will weaker. Do things come out all right at last?—in business, for instance, if accounts are not accurately kept? or at examination time, if studies have been neglected, lectures missed, time wasted? No, there always comes a time of reckoning. Even so at the end of our probation in this world God will bring every work into judgment, and will render to every man according to his deeds.* "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."†

Neither misguided by presumption nor by despair, we will set ourselves then to work out our salvation and our sanctification with fear and reverence, because it is God who

* Eccl. xi. 9; 2 Cor. v. 10; Rom. ii. 6; Rev. xx. 11–13.
† Gal. vi. 7.

worketh in us.* "Thou shalt not tempt the Lord thy God," Jesus replied to Satan. I will not put His promise and presence to a proof. This was Israel's sin at Massah. They doubted whether God were among them unless He would show Himself in extraordinary ways.† I will not so tempt the Lord nor rely on His extraordinary intervention while I disregard the ordinary laws which He has established, and the prudence to which He calls. "If thou be God's son, cast thyself down," says Satan. On the contrary, because I am God's son I am bound to respect myself; I will not take liberties with Him, nor run the risk of displeasing Him. The temptations up to which He leads me I will bravely meet. In the path of humility and obedience I know that He will give His angels charge concerning me.

* Phil. ii. 12, 13. † Ex. xvii. 7.

V.

THE TEMPTATION OF POWER.

THE TEMPTATION OF POWER.

Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them ; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan : for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.—*St. Matthew*, iv. 8–10.

HERE at any rate in this third and last temptation it seems clear that we have either a vision presented to our Lord's mind, not an actual view beheld with the bodily eye, or His description (like the descriptions, for instance, in "The Pilgrim's Progress") in this form of a parable or picture, of the sort of trial and temptation to which He had been exposed and which He had conquered. The story is related by Him to His disciples for their comfort and encouragement when they should be tried in any similar fashion.

(1) Suggestions of doubt and despair had been presented to Him. He was tempted to distrust His Father's goodness and care, to think God had forgotten Him, and left

Him helpless, and so to take things into His own hands, to sacrifice His higher life to satisfy the necessities of the lower. This suggestion He had repelled. "Man doth not live by bread alone," He replied.

(2) Then the tempter suddenly turned round and suggested thoughts of presumption. Satan bade Him trust God in ways where God had not promised protection. "Cast thyself down." That suggestion, too, Jesus had put aside. "Thou shalt not tempt the Lord thy God." I must not tempt My Father. God will guard us in the paths of duty, but not in precipices of our own self-willed choice, when we rashly expose ourselves to danger.

(3) Now there follows this third temptation of a different kind, to snatch at and secure power in some wrong way.* Let us think what this temptation meant for Jesus Christ, and of some ways in which the temptation comes to us.

I. It seemed as if He saw in panoramic

* On the order of the different temptations, concerning which a variation is found in the narratives of St. Matthew and St. Luke, see Dr. Mill's *Five Sermons*, pp. 83–86.

view, as from a mountain-top, all the kingdoms of the world in their glory spread out before Him. "In a moment of time," St. Luke says, all flashed before Him—the different nations, the great cities of antiquity, with their various characteristic glories: Rome with its imperial organization; Greece with its literature, philosophy, and art; the Eastern nations with their wealth of merchandise, such as poured across Palestine to the Mediterranean ports, Nazareth probably being a halting-place for the caravans. Not their material resources alone, but all that they could contribute to His cause, was presented to His mind, as if we were to see epitomized in the same sort of fashion the resources of great European nations of today, the immense multitudes of Russia, Italian art, French diplomacy, German military organization and philosophy, and British commerce.

All is offered to Jesus, placed at His disposal, and laid at His feet. "All shall be yours." Offered for what? Not, mark you, for any selfish purpose, just that He might be great and grand and rich. Per-

sonal aggrandizement, the gratification of paltry ambitions, this would have been no temptation to Jesus Christ. The suggestion was far more subtle. All was offered to Him that He might accomplish His Father's work, execute His mission, set up His kingdom.

Recall the circumstances in order to realize the point and force of the temptation. Remember that Jesus is just about to enter on His work of teaching and reform. The Baptism had marked Him out as the Messiah. He has grown up as the village carpenter.* As yet He had not made a single disciple. His brethren did not believe in Him.† He knows Himself to be without influence, followers, or resources. He has no rabbinical education,‡ no official endorsement, nor social position. He foresees the opposition and contradiction with which He will meet. Toil, suffering, comparative failure await Him. Now comes the suggestion, the offer of unbounded means of doing good to mankind, of putting down evil at least in outward manifestation; of effecting

* St. Mark vi. 3. † St. John vii. 5. ‡ St. John vii. 15.

many a reform and righting many a wrong. "You shall sit on David's throne; Jerusalem shall be the joy of the whole earth; that which the prophets foretold shall come to pass. Establish your kingdom. Here is a short cut to power. Here is all to your hand. I resign in your favor." All on one condition. What is it? "If thou wilt fall down and worship me, all shall be thine." It was not, of course, a suggestion of gross idolatry. The homage of a single genuflexion would have been too bald a temptation to have been a possible suggestion to Christ; nor would this have satisfied the pride and ambition of a fallen archangel. No, this is what is meant: Do practical homage to me by making terms with me as the prince of this world, exercising a real power and sway in its affairs; compromise with worldly power, give in to the spirit of falsehood or evil. How? I will show you how. In ways such as these.

(1) Flatter the people; adopt a worldly policy.

(2) Put yourself at the head of a revolt, an insurrectionary movement to throw off

the hated Roman yoke. Fall in with the popular expectation of a temporal Messiah. Use force.

(3) Play off class against class; make common cause with one party, and so enlist the sympathy of its adherents. Denounce the hypocrisy of the ecclesiastics, but say nothing about the grasping policy of the tax-gatherers. Expose the formality of the Pharisees, but spare the freethinking of the Sadducees.

(4) Be less strict. Do not take quite so high and exalted a line. Utter no hard sayings about the necessity of taking up the cross, of hating oneself and forsaking all. Then see how much you could do to put down violence, to ameliorate the condition of thousands.

Let us fasten on one of these suggestions, perhaps the most prominent and wide-reaching, the one which in principle covered the most ground. The temptation to fall in with the popular expectation of an earthly Messiah was continually repeated during the ministry of our Lord. Think of two special occasions.

1. After the miracle of feeding the five thousand with the five barley loaves and the two small fishes, the enthusiastic multitude (themselves on the way to Jerusalem to celebrate the national festival of the Passover *) would have taken Him by force and made Him a king.† They would have marched on to Jerusalem with Him at their head. Jesus sent away His disciples, lest they should be infected by this secular enthusiasm, and Himself dismissed the multitude and then retired into the mountain to pray.‡ Was it not a renewal of this temptation before He entered on His ministry? In the clear air of the mountain solitude, from the divine standpoint, in the light of prayer, He would view the offer. Is this the kingdom He came to establish? And this the way in which it should be set up?

2. The same offer was again presented in the last week of His earthly life. On Palm Sunday the multitude welcomed Him to the city with enthusiasm. "Hosanna to the son of David; Blessed is the King of Israel that cometh in the name of the Lord; Hosanna

* St. John vi. 4. † St. John vi. 15. ‡ St. Mark vi. 45, 46.

in the highest." * Now at last, they think, and at the Paschal festival He will assert Himself and claim His kingdom. When they find He still speaks of a "kingdom not of this world," in disappointed rage the people turn against Him. This is the explanation of the change from the hosannas of Palm Sunday to the execrations of Good Friday.† He has failed and disappointed them, they complain. For such a Messiah as He claims to be they have no care; a moral and spiritual enfranchisement from the bondage of sin such as He promises does not appeal to them.‡

He puts the offer from Him. He will not abate His claims, nor take back His burning denunciation of their covetousness, hypocrisy, and laxity. He will not water down His high spiritual teaching, nor lower His standard to their level. He will not purchase popularity or favour by setting class

* St. Matt. xxi. 9; St. John xii. 13.

† St. Luke xxiii. 21–23.

‡ For a remarkably graphic description of this change of feeling, more particularly on the part of the enthusiastic Galilean peasants, see General Lew Wallace's *Ben-Hur, a Tale of the Christ*, book VIII, chs. v and vi.

against class. He is strictly, absolutely impartial. He will not take any of these short cuts to power. He will earn His kingdom by the toil of His ministry, by the sacrifice of His Passion; for He has come to bear witness to the truth.* It is thus that He would really gain disciples, winning men to purity and meekness, to truth and honesty, to the love of goodness and of God. Their own hearts and consciences must be touched and won, if they are to be true disciples, attracted, convinced, converted by the moral beauty of His character and teaching. It is not a number of adherents that He desires, but really converted disciples. He sets Himself to conquer evil, not merely to repress it. So He would wrest the kingdom from Satan, and not hold it in fief from him as overlord.

Here let me call your attention to a variation of reading in the Greek text of a well-known passage in the Revelation of St. John.† Handel's great oratorio has made us

* St. John xviii. 37.

† Rev. xi. 15. See Bp. Boyd Carpenter on "The Book of the Revelation" in Ellicott's *New Testament Commentary for English Readers* (Cassell).

all familiar with the words, "The kingdoms of this world are become the kingdoms of our Lord, and of His Christ." This is grand indeed; but the true reading, which is followed by the translators of the Revised Version, is in reality far grander. It is the singular which is used, not the plural, "The kingdom of the world is become the kingdom of our Lord, and of His Christ."* Not the several nationalities; these may remain as before with their varied forms of government. India, China, and Japan, the United States, Great Britain, France, and Germany may continue as independent nationalities, but they must yield up their treasures, material, intellectual, and spiritual, to the King of kings, as all are more and more penetrated by His Spirit, dominated by His law. "Satan was willing to surrender the kingdoms of the world to our Lord on condition of a homage which would have left him still in possession of the kingdom of the world." But it is the power behind the throne which Jesus Christ claims, the

* *ἐγένετο ἡ βασιλεία τοῦ κοσμου του Κυρίου ἡμῶν, καὶ τοῦ Χριστοῦ αὐτοῦ.*

secret spring of moral influence. With this alone can He be content, for this is the only real dominion.

We may see continually an illustration of this contrast in the sphere of politics. A man is bent on getting power. Instead of gaining adherents to an agreement with his views, he buys votes by prolific promises made to all sorts of causes, with many of which he has no real sympathy, or which he knows to be utterly unpractical. So he climbs to power. To power? No, he is not the master of those different groups of followers, but their slave. He dare not carry out his own convictions, if he still retains any; his supporters only follow so long as he leads them in the direction they dictate.

It would have been no real victory if Jesus Christ had consented to give the people worldly wealth or to gratify their pride. From these things, from pride and covetousness and love of pleasure, He came to wean men and to deliver them. Yet we see that it was a very real temptation that was presented to Him, and one that was extremely subtle, appealing in its full force

only to the noblest and most powerful minds, to those capable of loftiest dominion. Listen to his reply, "Thou shalt worship the Lord thy God, and Him only shalt thou serve;" from Him alone, the true, the holy one, can real and lasting power be gained.

II. We turn to consider how this temptation comes to us. The same temptation presents itself in our individual lives, in the affairs of State, in matters of religion. In each of these spheres, personal, political, and ecclesiastical, the offer is made: "You can have this position, with all that it involves, this opportunity to carry out your plans and realize your ideal—on one condition, of doing homage to the prince of this world. You need not wait and toil and suffer for your cause; he will show you a short road to power." In three chief ways are we tempted to snatch at power—by force, by fraud, by compromise. Let us briefly consider them, and how each is condemned by our Lord's example.

1. Christ would not use *force* to win disciples, to establish His kingdom. His king-

dom was not of this world. The impetuous disciples who would have called down fire from heaven to consume the inhospitable Samaritans, because they would not receive their Master, He sternly rebuked: "Ye know not what manner of spirit ye are of; for the Son of Man is not come to destroy men's lives, but to save them." He would win them, not by force, but by self-sacrifice.* Peter was bidden to sheathe his sword, "for all they that take the sword shall perish with the sword."† Oh, that the lesson given to Peter had been laid to heart by the Christian Church. Again and again has the temptation come to take the civil sword, to force men to be religious, to persecute for the sake of establishing the faith. We read the sad story of cruel things done in the name of God, and by those who should have been, who officially were, His representatives. This belongs not only to the Spanish Inquisition; it is equally true of English attempts to enforce uniformity, and of the conduct of New England Puritans towards the American Indians, or towards any fel-

* St. Luke ix. 51–56. † St. Matt. xxvi. 51, 52.

low-Christians who ventured to differ from their conceptions of truth.

The attempt is always vain; the offer of spiritual sovereignty gained by physical force must ever be delusive. You can compel outward observance of religion, you may provoke to hideous profanity and hypocrisy; you can force men to attend divine service, you cannot make them lift up their hearts to God. Let me point out that the same principle applies to the question of temperance. Legislative enactments can go only a certain distance. They may remove unnecessary temptations from certain classes of persons; they may, remember, drive the mischief underground, and, forfeiting all control, make it much more dangerous; but in any case you cannot make people sober, any more than you can make them moral or religious, by civil enactment. What is really wanted is not the repression of evil by external restraint, but its expulsion by internal inspiration. We must teach men self-respect and self-control. This is the method of Jesus Christ, this must be the method of His Church, to expel evil by

the gift of a new motive and a new spiritual power, not to attempt to suppress it by force, leaving the real evil unconquered.

2. If the use of force is forbidden by Christ, so also *fraud*. This is a temptation not unknown in religion. It has been witnessed again and again, and in very different quarters. Forged documents or pious frauds have been relied on to bolster up untenable pretensions; superstitions have been encouraged to humour the people; those in authority have allowed the spiritual religion of Jesus Christ to be depraved and vulgarized to suit a popular taste. This is not a temptation into which the Roman Church alone has fallen. Can there not be discerned among Protestants likewise an attempt to disguise real convictions, to hide a distrust of generally accepted propositions, to avoid a difficulty instead of honestly facing it? Never, my brethren, on one side or another, condescend to lie for God, or dare to act dishonestly in the cause of truth. This is indeed to accept Satan's offer of power on condition of rendering homage to him.

Is not this suggestion of gaining power

by fraud a temptation likewise in politics and civil life? You are persuaded (whether rightly or wrongly matters not) that this or that line of policy is right and beneficial for the community, the state, the nation. By all means work for its adoption; use your influence, your vote. But you must not do evil that good may come, by corruption or bribery, by the use of fallacious arguments, by misrepresentation or unfairness to an opponent.

3. Once more, if Christ condemns the use of force and of fraud in the establishment of His kingdom, so also any *compromise* of principle. The Christian Church is set up in the world to bear witness to the truth, whether men will hear or whether they will forbear. The truth of which she is the guardian includes not only matters of belief, but matters of duty likewise. Jesus Christ has given a revelation concerning both faith and morals. His Church must not betray her trust by paring down the truth committed to her in the hope of conciliating opponents. She must win men to the acknowledgment of the truth.

This we must keep in mind in all efforts to bring about "Christian unity." The cause appeals to us all as we look around and see the sad, the senseless waste of energy and of resources of every kind that results from "our unhappy divisions." We feel it especially perhaps in a place like this, when we think what might be accomplished for truth and righteousness, if all who really believe in Jesus Christ presented one united front, instead of giving to the indifferent and the godless the opportunity to bid us first settle our differences among ourselves, and then maybe they will listen to what we have to say.

Certainly we are bound to do all, anything, we rightly can to remedy so grievous a wrong, so mischievous a condition of things. But we cannot, dare not, sacrifice truth or principle even for this great end. We must seek to understand one another better, welcome opportunities for mutual explanation, make the most of points of agreement; we can abstain from harsh controversial terms, not calling that wilful heresy which is an honest mistake, nor the man

a schismatic who is simply adhering to an imperfect system, it may be, which he has received from his fathers. "Speak the truth in love" we will, but "the truth" it must be. Here, as elsewhere, we are warned against adopting short cuts to our end, by compromising principle, or putting in the background distinctive features of Christ's teaching, or regarding as indifferent institutions and ordinances which He has ordained.

We must be content, like our Lord, to wait patiently to receive from God, at His time and in His way, the gift, of unity or of influence, which can only be of real value when bestowed by Him.

To transgress this rule is the temptation represented by the offer of the kingdoms of the world to Christ, "the temptation to aim at visible and comparatively immediate success, and to bring about our ideal by using the arts of worldly policy."* Our Lord, in His conduct and reply, lays down three great principles.

i. Adopt no short cuts to power and influence.

* Latham, *Pastor Pastorum*, p. 134.

ii. Never fight God's battles with the devil's weapons—of force, fraud, or compromise.

iii. Never do evil that good may come, thinking the end justifies the means. This is to acknowledge Satan as the real ruler of the universe, and not Almighty God; it is a practical denial of the first article of the Creed, as it is a violation of the first commandment of the Decalogue. To resort to unfair or questionable means shows that you do not really trust your cause. Evil is not stronger than good. Might is not right, but right is ever might. "Thou shalt worship the Lord thy God, and Him only shalt thou serve."

VI.

THE PASSION THE SEQUEL OF THE TEMPTATION, AND THE RENEWAL OF ITS STRUGGLE.

THE PASSION THE SEQUEL OF THE TEMPTATION, AND THE RENEWAL OF ITS STRUGGLE.

The prince of this world cometh, and hath nothing in me.—*St. John*, xiv. 30.

It was not, St. Luke tells us in his narrative, until he "had completed every temptation" that the devil departed from Jesus in the wilderness.* Our Lord was, as we have repeatedly considered, "tempted in all points like as we are." Those three pictures, which we have considered one by one in preceding lectures, in which our Lord described His inner struggle, cover the whole field of temptation. Man's solicitations to evil come either through the body, from the world, or from the irregular promptings of his own self-will. Sensuality, in grosser or more refined forms; worldliness, the desire for the acquisition of wealth or place; pride and independence—these are the rivals that

* St. Luke iv. 13.

dispute the supremacy of God's rule in the soul of man.* All possible temptations fall in principle under one or other of these heads of evil. These solicitations, in various and complex combinations, were presented to the soul of Jesus Christ by the tempting spirit in the wilderness, but without avail. His will remained immovable, steadfast in "the love of the Father." He was tempted in all points, yet without sin.

Before we altogether pass from the thought of the wilderness temptation let me urge a twofold lesson, at which I have already hinted, which is suggested by the closing words of St. Luke's narrative. We too must expect to be variously tried. Temptations vary with temperament; they change with age and circumstances. (1) For ourselves we have to be on our guard against solicitations to evil from different quarters. We must not regard ourselves as proof against any, nor think that victory over temptations of one kind will insure us against yielding to others. There are many avenues of approach to the citadel of the soul, and

* 1 St. John ii. 15–17.

our spiritual enemy is exceeding crafty in using them for his own purposes. "He that endureth to the end"—to the end not merely of time, but to the completion of temptation—"shall be saved"; he, that is, shall win his perfect moral health.* (2) For a like reason we must not allow ourselves to look down in contempt on others whose temptations are not precisely those to which we ourselves are more particularly prone. One man's weak point is not another's. The temptations that appeal with greatest force to my brother may not be those to which I am specially liable. Each has his weak points, and each, we may be sure, will be tried by the enemy just where there is the most hope of seducing him to evil. To Jesus Christ, the representative man, each, whatever his particular need and stress, can turn and cry, "From *all* evil and mischief, from sin" of every kind, "from the crafts and assaults of the devil," in all their varied malignity, "by Thy Temptation, good Lord, deliver me."

When he had completed every tempta-

* St. Matt. xxiv. 13; comp. Rev. ii. 10.

tion the devil departed from Him, but then only, St. Luke adds, "for a season." We must not fail to notice the expression. The contest in the wilderness did not exhaust our Lord's experience of temptation. Neither His spiritual campaign nor ours is concluded in one pitched battle. Throughout His earthly life the conflict was continually renewed. Some special attacks we have already referred to, as the renewal of the temptation to snatch impatiently at power, when the people would have made Him a king after the miraculous feeding of the multitude, and on His entrance into Jerusalem for the last Passover.* Through friends and foes alike He was again and again urged to adopt some course which would have involved a swerving from perfect obedience to His Father's will.

One such solicitation we may specially note. You will remember the occasion.† Our Lord had for the first time plainly foretold to the disciples His coming rejection and suffering, "how that he must go unto Jerusalem, and suffer many things of the elders

* See Lect. V, p. 119. † St. Matt. xvi. 21–23.

and chief priests and scribes, and be killed, and be raised again the third day." And Peter, ever eager, continually bubbling over, not knowing what he said,* took his Master, and began to rebuke Him, God forbid that this should happen to thee, Lord. But Jesus turned with severe reproof to the loving but undiscerning disciple, "Get thee behind me, Satan; thou art a stumbling block to me." Mark the twofold implication in our Lord's words. (1) He identifies Peter, the spokesman, with the tempting spirit, His old antagonist, who made use of him and inspired him. (2) He acknowledges that the suggestion to spare Himself the agony and shame was a real temptation to Him. "He felt in that hour what martyrs have felt, when fathers and brothers and friends have offered a means of escape, and urged, 'Spare thy youth,' or 'Spare thy old age,' and He was not too proud, when it was wholesome for His disciple to be warned, to show how acutely the suggestion had been felt." †

* St. Luke ix. 33.

† Mason, *Conditions of our Lord's Life on Earth*, p. 60.

By an easy transition this occurrence leads us to our special subject for consideration in this concluding lecture, "The Passion of our Lord viewed as a sequel to the Temptation, a renewal of its struggle." This is one way in which to regard the Passion of Jesus Christ our Lord. There are many aspects in which the Cross may be viewed. This is certainly not the least important, though in popular theology it is commonly lost sight of or put into the background. (1) The theology popularly taught and held in this country, at any rate until within the last few years, has been accustomed to regard the sacrifice of our Lord, the sufferings which culminated in His death upon the cross, almost exclusively in the light of a *propitiation*, a satisfaction offered to Almighty God for the sins of the human race. This, in a coarser or in a more refined representation, has been the prominent idea. The stress was laid on man's being delivered from God's wrath, saved from hell. Of course in its most offensive, but, alas, not uncommon, form this became an actual inducement to carelessness. Men were led by the

system (its teachers were often better than their doctrine) to think they might have their fling of pleasure here, and escape its penalty hereafter—that they would not reap what they had sown—because they looked back, as was said, in faith to the finished work of Christ upon the cross.

(2) In revolt from this teaching the suffering and death of Christ have been by many in our own day regarded as merely *exemplary*, as furnishing a splendid example of moral courage, of heroic self-sacrifice, a lofty ideal of human life, which should shame and so save men by its very nobleness from all that was base and mean and selfish in their own lives. This conception, however true so far as it goes, we cannot but feel to be an altogether inadequate explanation of the language of the New Testament writers, which, on such a theory, becomes not merely exaggerated, but positively misleading. (3) A view at once consonant with Holy Scripture and with reason, more satisfying to both mind and heart, and embracing too the elements of truth in both the other representations, is that which em-

phasizes the *redemptive* force of our Lord's suffering and death, as a victorious struggle with powers of evil, sin and Satan, by the representative man on behalf of His brethren. "For us men and for our salvation," * our rescue, not so much from God's wrath as from the moral evil which must ever provoke the divine displeasure, the eternal Son, by whom, as the Father's agent, all things were made, came down from heaven and clothed Himself in human nature—that nature which He had Himself designed—that He might restore it to its intended perfection; and, being made very man, He endured our trials, grappled with our temptations, achieved for us a moral victory over sin and evil. He conquered evil for us that we might conquer with Him. By His obedience unto death He reversed our defeat; by the obedience of the one it is made possible for the many to become righteous.† This, mark you, is the work He came

* Nicene Creed.

† Rom. v. 19. It is by virtue of our Lord's representative character as the Son of Man that His victory is ours. (1) In His person man has conquered; and (2) by the gift

to accomplish, to rescue man from the misery and bondage into which he had fallen. It is rescue not from God's wrath but from Satan's influence, it is salvation from sin's power not from its consequences, that we really need and that God offers. This is the promise of the sacred name announced before our Lord's birth.* "Thou shalt call His name Jesus: for He shall save His people from"—what? the consequences of their sins? No, "from their sins," from their lust and pride and greed and hate, from all that mars the perfection of their being.

i. In accomplishing this work our Lord is not, strictly speaking, our substitute; He is our leader and our representative. He did not suffer death that we need not die, but that death might for us be transformed into a gate of higher life. He did not endure temptation that we might escape temptation, but that we might be enabled to

of His Spirit and through the sacraments which He has ordained we may all be made partakers of His perfected humanity, so that He may conquer in us.

* St. Matt. i. 21.

stand in the evil day. So He did not endure hardness, resist even unto blood, and struggle with the powers of darkness in the garden and on the cross, that we might lead easy, self-indulgent lives, congratulating ourselves that everything that was necessary for our salvation, to put sin right, to gain for us entrance to heaven, had been accomplished by His "finished work." God forbid. Because Christ hath suffered in the flesh we are to arm ourselves with the same mind.* We are baptized into His death, that with Him we may die (and that not without feeling the pains of death) to sin and the world and self, that so in Him we may rise to newness of life, not only in the next world, but even now, in ever-increasing degree.†

ii. The redemptive aspect of our Lord's sacrifice is that which is chiefly emphasized in Holy Scripture, which it behooves us, on account of the common perversion of the doctrine, chiefly to dwell on. A propitiation and satisfaction He does offer for the sins of the world, not only (a) in abolishing that which must ever provoke the

* 1 St. Pet. iv. 1. † Rom. vi. 3–11.

divine displeasure,* but (b) in loving reparation to His Father for the sins and offences against His Divine Majesty committed by the children of men, whose representative He has constituted Himself. Rightly understood, there is nothing contrary to reason or our moral sense in this idea of reparation. Rather is it in harmony with an instinct of our nature. If a child has offended a parent, or a friend injured a companion, we are not content with merely asking pardon; we long in some way to show our sorrow, to render some painful or costly service by way of making reparation for the offence. This, I say, is an instinct of the loving heart. Is it to find no place in our penitential attitude towards the heavenly Father? or in that of our representative, the Son of Man, who shouldered our burden, felt the shame of our ingratitude and disobedience; knew, as

* "The Scriptural conception of ἱλάσκεσθαι is not that of appeasing one who is angry, with a personal feeling, against the offender; but of altering the character of that which from without occasions a necessary alienation, and interposes an inevitable obstacle to fellowship."—Bp. Westcott, in his note on "The Use of ἱλασμός in the Greek Scriptures," *Epistles of St. John*, p. 87.

we cannot, the indignity of our offences against God? Whether or not reparation be required by God's justice, it is a demand of the penitent heart.* In this sense Jesus offers His austerity in reparation for our self-indulgence, His humiliations for our pride, His poverty for our worldliness, His perfect obedience even unto death for our disobedience and self-will. Such a representation, which is entirely consonant with our reason and moral sense, is given in Holy Scripture; but this is not the dominant thought in the Scriptural representation of our Lord's sacrifice, not the chief aspect in which we are taught to regard His sufferings. The leading idea is that of a redemptive struggle.† See how this is emphasized in the

* This may well be regarded as a reflection of a divine requirement. Rom. iii. 25 points in the same direction. On this moral necessity of asserting the principle that sin deserves to suffer, see the discussion of the Atonement in Ottley's *Doctrine of the Incarnation*, vol. II, part x, § iv, "The Work of Christ in Relation to His Person," p. 310.

† For the various views of our Lord's sacrifice which at different times have been uppermost in the Church's mind, see H. N. Oxenham's *History of the Catholic Doctrine of the Atonement.*

very first promise of a deliverer, the *protevangelium*, as early Christian writers loved to call it.* The "seed of the woman," realized in a special sense in Mary's son, the virgin-born, at the expense of His own heel being bruised in the encounter, bruises the serpent's head. There is no idea here of propitiation, no appeasing of God's wrath, no infliction of so much suffering for so much sin, but a grappling with evil as symbolized by the serpent, a reversal of the defeat sustained by man at the hand of the ancient enemy. Our Lord's own description of the Passion in the allegory of the Good Shepherd gives the same representation.† The good shepherd lays down his life for the sheep, not in the way of a propitiatory offering, but in the rescue of the flock at the cost of his own blood as he wrestles with the beast of prey; he lays down his own life in self-sacrifice for the sheep. His declaration on the very eve of the Passion, as He goes forth from the upper chamber, where He has instituted the Holy Eucharist, to Gethsemane and Gabbatha and Gol-

* Gen. iii. 15. † St. John x. 11–15.

gotha, points in the same direction. "The prince of this world cometh" to test and try Me, as before with solicitations of pleasure and gain, so now with assaults of pain and grief and death. He shall search Me through and through, ply Me with ignominy and scorn and calumny, but he shall find nothing in Me whereby he can lay claim to Me, no self-will or disobedience, or unwillingness to do and bear and dare all that My Father may appoint.* The same representation of the Passion (I do not say no other as well) is found in the language of the Apostles. St. Peter tells us we were redeemed not with corruptible things, but with the precious blood of Christ—from what? from God's wrath and hell's torment? No, from our former "vain manner of life."† St. John speaks of our being washed, or loosed, from our sins by His blood, of the blood of Jesus Christ cleansing from all sin.‡ St. Paul, in a remarkable passage, describes the wrestling with sin and evil in the Passion, wherein our Lord "put off from Himself the principalities and the

* St. John xiv. 30, 31. † 1 St. Pet. i. 18.
‡ Rev. i. 5; 1 St. John i. 7.

powers, and made a show of them openly, triumphing over them in His cross." *

The cross, as the symbol of our Lord's Passion, may be helpfully regarded in four aspects. (1) It is a pulpit from which the great teacher proclaimed both by word and by example great truths of God's goodness and of man's true dignity. "What doth it profit a man if he gain the whole world and lose himself?" (2) The cross is an altar whereon is offered the one perfect oblation on behalf of man to God, at once a burnt offering "of sweet savour," in the perfect obedience of the perfect man, in which God is indeed well pleased, and a sin or trespass offering of reparation and propitiation for the sins of all others. (3) The cross is a throne on which Christ, the incarnate Son, reigns in the splendour of His moral beauty, exercising an imperial sway over the hearts of men by virtue of His self-sacrifice to His Father and for His brethren. (4) But the cross is also—perhaps we may say with reference to these other aspects it is first of all—a battlefield where the Son of Man fights out man's contest with the powers of evil.

* Col. ii. 15.

The Passion is a battle royal between Christ and Satan for the moral enfranchisement of man, for his redemption and rescue from the thraldom of sin.* There He snaps the cords of sensuality, pride, and worldliness, by which mankind had been held down in bondage. There He bares His breast to the enemy's attack and bids him do his worst. Try Me at every point; ply Me with every temptation. You may scatter My disciples, bring My work to disaster, heap upon Me ignominy and scorn and calumny, shroud My soul with darkness that for the time veils the vision of My Father's face; inflict blow after blow; buffet, scourge, and crucify; you may take My life: but break down My love and loyalty to My Father, My obedience to His will, My witness to the truth—that you cannot and you shall not do. He loses His life that He may gain it; He sacrifices the lower that He may win the higher.† Herein is the victory of the cross, here the triumph of the Passion. With all the heavenly host we worship upon the throne of God the Lamb "standing as it had been slain," bearing the marks of that sacrificial

* St. John viii. 34. † St. Mark viii. 35.

death, triumphant in His meekness, victorious in His self-sacrifice.*

His triumph is not for Himself alone. Where our captain has led the way, His soldiers are to follow. The true Joshua bids us put our feet upon the necks of the powers of evil, our former tyrants, whom He has taken captive.† By His blood—the laying down of His life in obedience—He has redeemed us from the bondage of sin, purchased us for God's freemen.‡

Well indeed may we take up the strain of the old Passion-tide hymn:

> "Sing, my tongue, the glorious battle
> With completed victory rife;
> And above the Cross's trophy
> Tell the triumph of the strife:
> How the world's Redeemer conquered
> By surrendering of His life." §

* Rev. v. 6. The shedding of Christ's blood stands for the laying down of His life; the sprinkling of His blood for the communication of His life to us. See the note on "The Idea of Christ's Blood in the New Testament" in Bp. Westcott's *Epistles of St. John* (Macmillan, 1892), p. 34.

† Josh. x. 24.

‡ Rev. v. 9, 10.

§ *Pange lingua*, the hymn at Matins for Passion-tide in the Roman Breviary; commonly ascribed to Venantius Fortunatus (6th century).

Is not this a view of the Passion at once reasonable, spiritual, and inspiring? You see how the emphasis on the redemptive force of our Lord's sacrifice witnesses to the holiness of God, to which man is to be really reconciled and increasingly conformed; and to God's infinite compassion, who so loved the world that He gave His only begotten Son, at such a cost to rescue it from the degradation into which it had fallen.* You see how at the same time it tells of the need of struggle on our part that we may not fail to reap the benefit of Christ's victorious conflict. "If we be dead with Him, we shall also live with Him; if we suffer, we shall also reign with Him." †

"O generous love! that He, who smote
In man for man the foe,
The double agony in man
For man should undergo;

"And in the garden secretly,
And on the cross on high,
Should teach His brethren, and inspire
To suffer and to die." ‡

* St. John iii. 16. † 2 Tim. ii. 11, 12.

‡ From Newman's *Dream of Gerontius*. Hymnal, No. 453.

This is the lesson alike of the Temptation and the Passion—say, rather, of the struggle both in the wilderness and on the cross. "The prince of this world cometh," the lying and seducing spirit, seeking to allure us from our true allegiance. With craft he approached in the wilderness, with violence in the Passion. "The prince of this world cometh and hath nothing in Me." Behind the human actors in the Passion—behind Caiaphas and the chief priests, stirring up envy and spite; entering into Judas, and inspiring him with treachery; overawing Pilate, so that he could not withstand the demands of the people; inspiring the people with jibes and taunts—Jesus recognized the prince of this world as the real antagonist with whom He had to grapple. This we are to remember in our temptations of whatever kind. We may view them all and each in a twofold way, illustrated by two utterances of Jesus our Lord at the moment of His apprehension in the garden.* "The cup which My Father hath given Me, shall I not drink it?" He said, and, almost simul-

* St. John xviii. 11; St. Luke xxii. 53.

taneously, "This is your hour, and the power of darkness." Try to grasp both thoughts. (i.) Accept every sorrow, every trial and temptation, a bereavement, or a failure of your plans, as allowed by Almighty God, as something which, if only you are brave and willing, He will make to work for your truest good. "The cup which my Father hath given me, shall I not drink it?" The thought of the Father's love and of His intention in the trial teaches me to accept it with gentleness and resignation.

(ii.) There is another aspect of these trials and temptations. They are designed by the enemy as means by which he would break down your faith, or seduce you from loyal, loving allegiance to your Father. The cup which the Father gives may be mixed by wicked hands.* In many of the sorrows to which you have been exposed you have asked, How can I accept this from God's hand, so much is owing to the wrong-doing of others, their neglect or fraud or spite? Was there not basest treachery and injustice

* Comp. Acts ii. 23.

in the cup that Jesus accepted from His Father? That side He recognized when He said, "This is your hour, and the power of darkness;" "The prince of this world cometh." And it appeals to our generosity and courage, to all that is heroic in us, to think of sorrows as trials, as assaults of our spiritual foe. I will stand my ground, I reply, he shall not prevail. We, too, may say, The prince of this world cometh, and shall find nothing in me, but that the world may know that I love the Father, and as the Father gave me commandment, even so I do. This is the lesson of Christ's Temptation; may it be realized in ours. Then the promise is sure, "To him that overcometh," in withstanding solicitations of pleasure, or in enduring assaults of pain and loss, "will I give to sit with Me on My throne, even as I also overcame," in the wilderness and on the cross, "and am set down with My Father on His throne," the throne of moral glory, the throne of assured security, where the enemies that disturb peace have been vanquished and trodden under foot.*

* Rev. iii. 21.

BY THE SAME AUTHOR.

The Virgin Mother. Retreat Addresses on the Life of the Blessed Virgin Mary, as told in the Gospels, ... $1.25

The Church's Discipline Concerning Marriage and Divorce. First Triennial Charge, 1896, . . .25

LONGMANS, GREEN, & Co., New York, London, and Bombay.

Meditations on the Creed, ...50

Meditations on the Lord's Prayer, ...50

Meditations on the Example of the Passion, . . .35

Concerning Christ and the Church. A Devotional Exposition of the Epistle to the Ephesians, . .60

The Saintly Life. Notes for Meditation on the Epistle to the Philippians, ...25

Self-Discipline. Six Addresses. Paper, 25c.; cloth, .60

The Woes Declared by Our Lord in the Gospels. Six Lenten Sermons, ...60

The Words From and To the Cross. Meditations for Holy Week and Good Friday, ...60

Reasonable Faith. Four Lectures on A Personal God, The Christian Doctrine of the Trinity, The Godhead of Christ, The Incarnation, . .20

JAMES POTT & Co., New York.
J. MASTERS & Co., London.

Notes for Meditation on the Collects for the Sundays and Holy Days throughout the Year, . . 1.00

THE YOUNG CHURCHMAN Co., Milwaukee.
J. MASTERS & Co., London.

Notes on the use of the Prayer Book, ...40

E. & J. B. YOUNG & Co., New York.
EYRE & SPOTTISWOODE, London.

CANON MASON.

The Conditions of Our Lord's Life Upon Earth. Being Lectures delivered on the Bishop Paddock Foundation in the General Seminary at New York, 1896. To which is prefixed part of a First Professorial Lecture at Cambridge. By ARTHUR JAMES MASON, D.D., Lady Margaret Professor of Divinity at Cambridge, and Canon of St. Saviour's, Canterbury. Crown 8vo. $1.50

The Principles of Ecclesiastical Unity: Four Lectures delivered in St. Asaph Cathedral on June 16, 17, 18, and 19. By ARTHUR JAMES MASON, D.D., Lady Margaret Professor of Divinity at Cambridge, and Canon of Canterbury. Crown 8vo, 162 pages. $1.00

REV. H. C. POWELL, M.A.

The Principle of the Incarnation. With especial reference to the Relation between the Lord's Divine Omniscience and His Human Consciousness. By the Rev. H. C. POWELL, M.A. of Oriel College, Oxford; Rector of Wylye, Wilts. 8vo, 504 pages. $4.00

"In this very painstaking volume Mr. Powell gives us, first, a theory of the Incarnation based on the principles of modern psychology; and secondly, a history and criticism of the views commonly known as *Kenotic*. . . . the author's second point . . . is treated in a very scholarly way, with great clearness and thoroughness."—THE GUARDIAN.

ALFRED G. MORTIMER, D.D.

Catholic Faith and Practice. A Manual of Theological Instruction for Confirmation and First Communion. By the Rev. ALFRED G. MORTIMER, D.D., Rector of St. Mark's, Philadelphia; Author of "Helps to Meditation," "The Seven Last Words of Our Most Holy Redeemer," etc., etc. 8vo, pp. xiv–340. $2.00

CONTENTS: I. God—II. The Creation and Fall of the Angels—III. The Creation and Fall of Man—IV. The Incarnation—V. The Atonement—VI. The Church—VII. The Origin of the Church's Doctrine—VIII. Grace and the Sacraments in General—IX. Baptism—X. Confirmation—XI. The Sacrament of Penance—XII. Sin and Self-Examination—XIII. Conditions Required for Repentance—XIV. The Holy Eucharist—As a Sacrament—XV. The Holy Eucharist—The Real Presence—XVI. The Holy Eucharist—The Sacrifice—XVII. The Holy Eucharist—The Communion—XVIII. The Liturgy—XIX. Prayer—XX. The Rule of Life.

Helps to Meditation: Sketches for Every Day in the Year. By the Rev. A. G. MORTIMER, D.D. With an Introduction by the Right Rev. the Bishop of Springfield.

Vol. I. Advent to Trinity. Twelfth Edition. 8vo. *net* $2.50
Vol. II. Trinity to Advent. Eleventh Edition. 8vo. *net* $2.50

Stories from Genesis: Sermons for Children. By the Rev. A. G. MORTIMER, D.D. Crown 8vo. $1.00

". . . These Sermons will show how a very valuable foundation of Church teaching may be laid in young minds, and how children may be taught to trace the vital connection between faith and morality."—THE GUARDIAN, London.

THE BISHOP OF VERMONT.

Christ's Temptation and Ours. By the Right Rev. A. C. A. HALL, D.D., Bishop of Vermont. (The Baldwin Lectures, 1896.) 12mo, cloth. $1.00

CONTENTS: I. The Necessity of Temptation for Man, and Its Possibility for Christ—II. The Story of the Temptation, and the Personality of the Tempter—III. The Temptation Through the Body—IV. The Temptation to Presumption—V. The Temptation of Power—VI. The Passion a Sequel to the Temptation, and the Renewal of Its Struggle.

MORGAN DIX, S.T.D.

Harriet Starr Cannon, First Mother Superior of the Sisterhood of St. Mary. A Brief Memoir by MORGAN DIX, sometime Pastor of the Community. With 4 plates (2 portraits). Small crown 8vo, cloth, gilt top. $1.25

"The biography of Mother Harriet is a history of one of the most successful experiments in community life which our Church has yet enjoyed. . . . The wonder is that Dr. Dix should have compressed so much into so small a space. . . . there is no undue compression, nothing hasty and nothing overwrought. The life of Mother Harriet is an example of holy living and holy dying. She was a brave woman and strong, but above all things womanly, and the strength and courage of her character were both chastened and invigorated by the blessed assurance of an accepted self-consecration."—THE CHURCH STANDARD.

REV. E. G. MURPHY.

The Larger Life. Sermons and an Essay. By the Rev. EDGAR GARDNER MURPHY. With an Introduction by the Bishop Coadjutor of Southern Ohio. Crown 8vo. $1.50

CONTENTS: I. The Christian's Knowing—II. The Sabbath Principle and the Sabbath Spirit—III. The Heart and the Earth—IV. A Parable of Confidence—V. The Brother of the Prodigal—VI. Essential Churchmanship—VII. The Practising of Religion—VIII. The Life and the Work—IX. The Church's Book—X. The Meaning of the Books—XI. The Unperfected Church—XII. Formalism and Liberalism—XIII. God's Evidence for God—XIV. The Social Prophecy of Jesus Christ—XV. For the Easter Faith—XVI. The Continuing Cross—XVII. The Reverence of Science and the Appeal of the Resurrection—XVIII. The New Religion and the Modern Mind. An Essay.

ELEANOR TEE.

The Sanctuary of Suffering. By ELEANOR TEE, Author of "This Everyday Life," etc. With a Preface by the Rev. J. P. F. DAVIDSON, M.A., Vicar of S. Matthias, Earl's Court. Crown 8vo. 387 pages. $2.00

" . . . The author writes with a freshness and ease of expression that make the book the most delightful reading. . . . We know of no book more calculated to help one in trouble, more free from anything that is morbid, more full of divine love, better calculated to teach truth without arousing prejudice, nor written in a more happy and sympathetic style."—CHURCH ECLECTIC, Milwaukee.

REV. WILLIAM BAYARD HALE.

The New Obedience. A Plea for Social Submission to Christ. By WILLIAM BAYARD HALE, Mission Priest of the Church of Our Saviour, Middleboro, Mass. 12mo, cloth. $1.25

CONTENTS: I. The Authority of Truth—II. The Code and the Issue—III. The New and Great Commandment—IV. The Coming Kingdom—V. The Present Duty—VI. The New Freedom—VII. The Certain Triumph—Notes.

THE LATE CANON LIDDON.

Sermons Preached on Special Occasions, 1860–1889. By H. P. LIDDON, D.D., D.C.L., LL.D., late Canon and Chancellor of St. Paul's. Crown 8vo. $2.00

*** A collection of some of the carefully prepared Occasional Sermons published by Dr. Liddon, which has the interest of illustrating the style of his preaching at different periods during the thirty most active years of his life. The volume is uniform in general size and style with the set of the author's works printed in crown octavo.

REV. B. W. MATURIN, D.D.

Some Principles and Practices of the Spiritual Life. By the Rev. B. W. MATURIN, Mission Priest of the Society of St. John the Evangelist, Cowley, Oxford. Crown 8vo. $1.50

"The tone of the book is thoroughly healthy, and the manner of spiritual life which it seeks to foster is of the most robust and manly sort. We have never found the topics of which it treats grasped with a firmer or truer hand, nor presented in a more persuasive form. We believe the book will become a devotional classic, and take rank with such works as "The Light of the Conscience" and "The Hidden Life of the Soul."—LIVING CHURCH.

Teachings from the Parables. By the Rev. B. W. MATURIN. Crown 8vo. [*Just ready.*

REV. ARTHUR HEBER BROWNE, M.A.

Wearied with the Burden: a Book of Daily Readings for Lent. By Rev. ARTHUR HEBER BROWNE, M.A., LL.D., Rector of St. John's, and Canon of Newfoundland Cathedral. Crown 8vo. $1.25

"The Meditations in this volume are to some extent adapted either for reading in church—a custom which appears to be now very general in Lent—after Matins or Evensong, or for the private use of those who may be prevented from attendance at the daily offices. These readings endeavor to follow very closely the lines of thought marked out by the Church for her children's guidance during the Lenten season. Each Meditation is based upon the Gospel for the day, and deals with some link in the "Chain of our Sins," as it appears in the light of our Blessed Lord's life and teaching."—EXTRACT FROM PREFACE.

WYLLYS REDE, D.D.

Striving for the Mastery. Daily Lessons for Lent. By the Rev. WYLLYS REDE, D.D., Canon of the Cathedral and Rector of the Church of the Incarnation, Atlanta, Georgia. $1.00

This book claims the attention of all those, both clergy and laity, who are forming their plans for Lent. It consists of a series of forty ten-minute addresses or readings, following a systematic line of thought throughout the holy season. It will appeal especially to two classes of people:

1. Hard-worked parish priests, who do not find time for the preparation of such a series every year, and yet desire to help their people to draw nigh to God in the practice of devout meditation during Lent.

2. Christian people who are accustomed to spend some part of each day in Lent in spiritual reading, and many of whom are deprived of Church privileges.

The clergy will find these addresses well suited for reading at the daily services in Church, and people who cannot attend such services will find them equally adapted for morning or evening reading and meditation at home.

CONTENTS: FIRST WEEK IN LENT. The mastery over self—Keeping under the body—Governing the mind—Bridling the tongue—The subjugation of the will. SECOND WEEK. The mastery over temptation—The trial of our faith—Does God lead us into temptation?—Is it a sin to be tempted?—Temptation to distrust God—Temptation to presumption and false confidence—Temptation to do evil that good may come. THIRD WEEK. The mastery over the world. Is the world our friend or our enemy?—Overcoming the evil that is in the world—Overcoming the world by faith—Non-conformity to the world—Crucifying the world—The profit and loss of worldliness. FOURTH WEEK. The mastery over adversity—The school of life—The mastery by poverty of spirit—By meekness—By mourning—By peace-making—Through persecution. FIFTH WEEK. The mastery over sin—The mystery of iniquity—The pervasiveness of sin—The deceitfulness of sin—The lawlessness of sin—The malignity of sin—The mystery of godliness. SIXTH WEEK. The mastery over suffering—Betrayal—Misjudgment—Poverty—Sufferings of the body—Sufferings of the soul—The reward of suffering. HOLY WEEK. The mastery over death—What is death?—Obedience unto death—Love stronger than death—The blessing of a finished life—The surrender of the soul—After death.

The Communion of Saints. By the Rev. WYLLYS REDE, D.D. With a Preface by Lord Halifax. Crown 8vo. $1.25

"The book is valuable as a clear exposition of the teaching of the Church concerning the fellowship, the brotherhood which in her mind exists between all who are baptized into the Church of Christ, whether living or departed. And it will be found no less valuable as affording the truest and most efficacious consolation to all the sad company of those who grieve because their friends are not. One turns away with almost angry impatience from the wearisome commonplaces with which many good people seek to bind up the breaking heart, for they act like salt upon a raw wound. It is only in the truth that all are one in Christ—the doctrine of the Communion of Saints—that any healing for such sorrow resides. Therefore, both on this account and for the clear statement of this doctrine, the book is a very valuable one, and deserves to be not only widely read by church people, but carefully digested."—PACIFIC CHURCHMAN.

REV. C. ERNEST SMITH.

In the Household of Faith. By the Rev. C. ERNEST SMITH, M.A., Rector of the Church of St. Michael and All Angels, Baltimore, Md.; Examining Chaplain to the Bishop of Maryland. 12mo, pp. xi.–295. $1.25.

"The work is fully up with the times, and apt illustrations drawn from periodical literature make it a valuable repository of facts pertinent to the important questions here treated. . . . The reading of this book . . . will be a pleasant and profitable task for all who love the Church."—CHURCHMAN, New York.

Call to Confirmation. A Manual of Instruction for Candidates. By the Rev. C. ERNEST SMITH, M.A. Paper, 12 cents *net;* cloth, 25 cents.

". . . Admirable in plan and execution. . . . Just the kind of thing we have long been looking for. . . . It will be found most helpful in this most difficult and delicate duty of properly preparing Candidates for Confirmation."—CHURCH AFFAIRS, Easton, Md.

The Old Church in the New Land. Lectures on Church History. By the Rev. C. ERNEST SMITH, M.A. With a Preface by the Bishop of Maryland. Crown 8vo, cloth. $1.25.

"We heartily endorse the recommendation of the Bishop of Maryland, and we go farther: we should say that this little book is perhaps the very best historical account of the Church of England for family reading that we have ever seen; and an attentive congregation, to which these lectures should be read, would be well prepared to vindicate the position of the Anglican Church against the assaults of either Rome or Geneva. It is not a controversial book, but its statements are so plain as to make argument superfluous."—THE CHURCH STANDARD.

"These lectures deserve all the praise we can give them. We strongly recommend their addition to parish libraries, and their study to teachers, lay readers, and to not a few of the clergy. They retell the story of the old Church in the new land with an accuracy of detail both in fact and doctrine that is refreshing, and with a style as vigorous and pointed as it is clear."—THE AMERICAN CHURCH ALMANAC, 1895.

"Here is a book for every member of the Brotherhood to own and study. Mr. Smith very justly says: 'A knowledge of some of the chief facts in the history of the Church has become almost a necessity to every Churchman, and there are, consequently, few subjects upon which lecture-sermons can more appropriately be preached in our day than on Church History, especially on the history of our own branch. To some persons this may seem a very unedifying kind of a subject; they prefer what is known as "Gospel preaching;" they have, indeed, no interest in any other; and if, unfortunately, they are compelled to listen to any other, they imagine there is no help in it, and are none the better for it, but rather the worse.'

"This is all true enough, and when this instruction is given with a clearness and freshness that illuminate the subject, it becomes a pleasure as well as a duty to receive it. . . . With a scholarship which is never heavy, with a belief in the Catholic Church which never descends into mere partisanism, the lectures, in the words of the Bishop of Maryland, who writes the preface, admirably fulfil their purpose to trace the links of that continuity (between the Church in America and the Church in England), to make Churchmen feel sure through them of an apostolic origin, to help them know that this is no late-born sect, but that in it we are in the very 'fellowship of the Apostles.' . . . Make yourself a . . . present of this book, read it, digest it, and then lend it as widely as possible among your friends."—ST. ANDREW'S CROSS.

"The whole story is told in strong and clear outline, in a very interesting and instructive way, and any one who follows the plain teaching in this little volume cannot fail to be convinced of the identity of our Church with that Church which the Lord Jesus founded. We wish that every layman would read it, for we are sure he would find it full of strength and truth."—THE LIVING CHURCH.

A SELECTED LIST

OF THEOLOGICAL BOOKS

PUBLISHED BY

LONGMANS, GREEN, & CO., NEW YORK

REV. ALFRED G. MORTIMER, D.D.

The Seven Last Words of Our Most Holy Redeemer. *With Meditations on Some Scenes in His Passion.* By the Rev. ALFRED G. MORTIMER, D.D., Rector of St. Mark's, Philadelphia. 12mo. $1.00

CONTENTS: MEDITATIONS ON THE PASSION—I. The Scourging of our Blessed Lord—II. The Mockery of our Blessed Lord—III. The Presentation of our Blessed Lord to the People—IV. The Cross-bearing of our Blessed Lord—V. The Piercing of our Lord and Saviour Jesus Christ—VI. The Uplifting of the Cross of our Lord and Saviour Jesus Christ.

THE THREE HOURS' AGONY OF OUR LORD JESUS CHRIST—Introductory Address—The First Word—The Second Word—The Third Word—The Fourth Word—The Fifth Word—The Sixth Word—The Seventh Word.

"The Meditations in this volume were given in Lent (1895) in St. Mark's, Philadelphia, at noon on Fridays. Though complete in themselves, they are really a continuation of a course on the Passion of our Blessed Lord which had been delivered in St. Mark's the previous Lent. In the latter course the Passion had been treated as witnessing as a whole to certain moral virtues. In the present series a few scenes in the Passion have been taken in relation to the individual soul. The Addresses on the Seven Last Words were given in the same church at the Three Hours' Service on Good Friday, 1895. Together they form a consecutive series of Meditations for Holy Week or for the Fridays in Lent."—*Extract from Preface.*

BISHOP A. C. A. HALL.

The Virgin Mother. Retreat Addresses on the Life of the Blessed Virgin Mary, as Told in the Gospels. With an Appended Essay on the Virgin Birth of Our Lord. By the Rt. Rev. A. C. A. HALL, D.D., Bishop of Vermont. 12mo. $1.25

"It is often said, and the saying is true, that Protestantism and Anglicanism have lost something of sweet Christian tenderness in their extreme reaction from the semi-idolatrous cultus of the Blessed Virgin which prevailed in the Middle Ages. We have not the slightest tendency to that form of doctrinal aberration; nor would it be possible, we suppose, for any clear-minded Englishman or American to join in the glowing but hyperbolical addresses to the Mother of our Lord which are found in the liturgies of Oriental Churches; yet it does seem that something has been lost in our habitual forgetfulness of the human being to whom our blessed Lord in His earthly life was nearest and dearest, and who, doubtless, of all the sons and daughters of men, was—nay, perhaps still is—nearest and dearest to Him. In this little volume, Bishop Hall very admirably and delicately discourses of the Blessed Virgin with the reverent affection which is due to her, and yet without the slightest approach to the extravagances which our Church has rightly and wisely banished. In a brief appendix he has written a few timely words on the subject of the virgin birth of our Lord, considered as an article of the Christian faith."—THE CHURCH STANDARD, Philadelphia.

AIDS TO THE INNER LIFE. Edited by the Rev. W. H. HUTCHINGS, M.A., Rector of Kirkby Misperton, Yorkshire. 5 volumes, each volume sold separately, as follows:

32mo, cloth limp. $0.25
32mo, cloth extra. .50

Of the Imitation of Christ. By THOMAS À KEMPIS. In Four Books.

The Christian Year. Thoughts in Verse for the Sundays and Holy Days throughout the Year.

The Devout Life. By ST. FRANCIS DE SALES.

The Hidden Life of the Soul. From the French of JEAN NICOLAS GROU.

The Spiritual Combat. Together with the Supplement and the Path of Paradise. By LAURENCE SCUPOLI.

Uniform with the above:

The Light of the Conscience. By H. L. SIDNEY LEAR.

The Spiritual Letters of St. Francis de Sales.

AVANCINI. Vita et Doctrina Jesu Christi. Ex Quatuor Evangelistis collecta et in Meditationum Materiam ad Singulos totius Anni Dies distributa. Per N. AVANCINUM, S. J. Ad usum Cleri Anglicani accommodavit Presbyter Ignotus. Editio Secunda. 18mo. $1.00

"Besides its original purpose as a help to meditation, Avancini would make a valuable help to the preparation of short sermons. There are in all some 400 meditations, and each meditation has three points. Almost every one of these points would bear amplification into a sermon a few minutes long; and, if the book were used in this way we should hear less than we do from the clergy of the difficulty of preparation, and from the laity of the extent to which it is omitted." —GUARDIAN.

BALFOUR. The Foundations of Belief: Being Notes Introductory to the Study of Theology. By the Right Hon. ARTHUR J. BALFOUR, M. P. Fifth Edition. Crown 8vo. $2.00

BATHE. Works by ANTHONY BATHE, M.A.

What I Should Believe. A Simple Manual of Self-instruction for Church People. Crown 8vo. $0.75

A Lent with Jesus. A Plain Guide for Churchmen. Containing Readings for Lent and Easter Week, and on the Holy Eucharist. $0.40

The Christian's Roadbook. By ANTHONY BATHE and F. H. BUCKHAM, Vicar of Sledmere, Yorkshire.

Part I. Devotions. 16mo, cloth limp. $0.35

Part II. Readings. With an Introduction by W. J. KNOX LITTLE, M.A., Canon of Worcester. 16mo, cloth limp. $0.75

BENSON. The Final Passover: A Series of Meditations upon the Passion of our Lord Jesus Christ. By the Rev. R. M. BENSON, M.A., Student of Christ Church, Oxford. 12mo, cloth.

Vol. I. The Rejection. $2.00

Vol. II. The Upper Chamber. Two parts. Each, 1.75
Part I. The Last Supper. Part II. The Final Discourse and Prayer.

Vol. III. The Divine Exodus. Two parts. Each, $1.75

Vol. IV. The Life Beyond the Grave. 2.00

"It is a book which may be used with the greatest advantage by Christians of every school and creed, without any fear of being jarred by the conflict of views at variance with their own. For it is not a book of views and opinions, but of deep and profound spiritual devotion."—PACIFIC CHURCHMAN, San Francisco.

BIRCH. The Sacrament of the Lord's Supper according to the Teaching of the Primitive Church and of Anglican Divines. By EDWARD JONATHAN BIRCH, M.A., Rector of Overstone and Hon. Canon of Peterborough. 18mo. $0.35

BODY. Works by the Rev. GEORGE BODY, D.D., Canon of Durham.

The Life of Temptation. A Course of Lectures delivered in substance at St. Peter's, Eaton Square; also at All Saints', Margaret Street. 6th Edition. Crown 8vo. $1.00

CONTENTS: The Leading into Temptation—The Rationale of Temptation—Why we are Tempted—Safety in Temptation—With Jesus in Temptation—The End of Temptation.

The Life of Justification. A Series of Lectures delivered in substance at All Saints', Margaret Street. 6th Edition. Crown 8vo. $1.00

CONTENTS: Justification the Want of Humanity—Christ our Justification—Union with Christ the Condition of Justification—Conversion and Justification—The Life of Justification—The Progress and End of Justification.

The School of Calvary; or, Laws of Christian Life Revealed from the Cross. A Course of Lectures delivered in substance at All Saints', Margaret Street. Small 8vo. $1.00

The Life of Love. A Course of Lent Lectures. 12mo. $1.25

In his treatment of the subject, Canon Body draws out from the life and recorded sayings of the Mother of our Lord the lesson that the Christian life is a life of love; of separation; of consecration; of association; of joy which sounds through every versicle of the magnificat of sorrow; and in every stage a life of ministry. How admirably he has drawn these lessons from the Gospel story of the Blessed Virgin can only be appreciated by a reader of his lectures."—CHURCH STANDARD, Philadelphia.

BODY. The Permanent Value of the Book of Genesis as an Integral Part of the Christian Revelation. By the Rev. C. W. E. BODY, M.A., D.C.L., Professor of Old Testament Literature and Interpretation in the General Theological Seminary, New York. Crown 8vo. $1.50

CARTER. Works Edited by the Rev. T. T. CARTER, M.A., Hon. Canon of Christ Church, Oxford.

The Way of Life. A Book of Prayers and Instruction for the Young at School, with a Preparation for Confirmation. Compiled by a Priest. 18mo. $0.60

Meditations on the Life and Mysteries of our Lord and Saviour Jesus Christ. From the French. By the Compiler of "The Treasury of Devotion." Crown 8vo. Sold separately.

Vol. I. The Hidden Life of our Lord. $1.50

Vol. II. The Public Life of our Lord.

Part I., $2.00. Part II., $2.00.

Vol. III. The Suffering and Glorified Life. 1.50

The Star of Childhood. A First Book of Prayers and Instruction for Children. Compiled by a Priest. 16mo. $1.00

The Guide to Heaven. A Book of Prayers for Every Want. Compiled by a Priest. Large Type. 12mo, cloth. $0.60

—— Cloth limp. .40

The Path of Holiness. A First Book of Prayer for the Young. Compiled by a Priest. 16mo. $0.60

CARTER. Preparation for Worship. A Series of Five Short Addresses on the Best Answer in the Church Catechism. By F. E. CARTER, M.A., Canon Missioner of Truro Cathedral. Small 8vo. $0.75

COLES. Seven Addresses Delivered at St. Paul's Cathedral at the mid-day service, Good Friday, 1879. By V. S. S. COLES, M.A., Librarian of the Pusey House, Oxford. Small 8vo. $0.40

COMPTON. The Armoury of Prayer. A Book of Devotion. By BERDMORE COMPTON, M.A., sometime Vicar of All Saints', Margaret Street. Fourth Edition. 18mo. $1.25

"It has a marked individuality of its own, and will no doubt meet with a certain number of persons—chiefly men, it is probable—to whose spiritual wants it is fitted above others. Those—and their number is far larger than is generally borne in mind—will find here a manual rich and abundant in its material for devotion, but remarkably *modern* in its tone, fitted to express the feelings and to interpret the aspirations of a cultured *dweller in towns;* and it is emphatically a book of and for the times."—LITERARY CHURCHMAN.

DAILY GLEANINGS OF THE SAINTLY LIFE. Compiled by C. M. S. With an introduction by the Rev. M. F. SADLER, Prebendary of Wells, and Rector of Honiton, Devon. Small 8vo. $1.25

DEVOTIONAL SERIES. 16mo. With red borders. Each volume, $1.00

Bickersteth's Yesterday, To-Day and For Ever.
Christian Year (The).
Herbert's (George) Poems and Proverbs.
Kempis (T. à), Of the Imitation of Christ.
Lear's For Days and Years.
Sales (S. Francis de), The Devout Life.
Taylor's Holy Living.
——— Holy Dying.

*** These two in one volume, $1.75.
*** A cheaper edition without the red borders may be had.

DEVOTIONAL WORKS. Edited by H. L. SIDNEY LEAR. 9 vols., uniformly bound. Each volume, $1.00

Fénelon's Spiritual Letters to Men.
——— Spiritual Letters to Women.
St. Francis de Sales' Spiritual Letters.
——— Of the Love of God.
The Spirit of St. Francis de Sales.
The Hidden Life of the Soul.
The Light of the Conscience.
Self-Renunciation.
Pascal's Thoughts.

DIX. The Sacramental System Considered as the Extension of the Incarnation. By MORGAN DIX, S.T.D., D.C.L., Rector of Trinity Church, New York. Crown 8vo. $1.50

"It is most gratifying to have Dr. Dix's lectures on the sacramental system in permanent and available form. The volume will prove a valuable addition to the religious literature, not of the day only, but of the age. . . . The logical arrangement of the material is admirable, and the diction at once stately and precise."—ST. ANDREW'S CROSS.

FLETCHER. Prayers and Meditations for the Holy Communion. By JOSEPHINE FLETCHER. With a Preface by C. J. Ellicott, D.D., Lord Bishop of Gloucester and Bristol. With red borders. New Edition. Royal 32mo. $1.00
The same, without the red borders. 32mo, cloth limp. .50

FOR DAYS AND YEARS. A Book containing a Text, Short Reading, and Hymn for every day in the Church's Year. Selected by H. L. SIDNEY LEAR. 32mo.
Gilt. $0.60
Cloth, limp. .40
——— Large Type, 16mo. 1.00
——— 16mo. With red borders, gilt. (DEVOTIONAL SERIES.) 1.00

GOULBURN. Works by EDWARD MEYRICK GOULBURN, D.D., D.C.L., sometime Dean of Norwich.

An Introduction to the Devotional Study of the Holy Scriptures, with a Prefatory Essay on their Inspiration, and Specimens of Meditations on various Passages of them. Tenth Edition. Small 8vo. $2.00

Thoughts on Personal Religion: Being a Treatise on the Christian Life in its Two Chief Elements, Devotion and Practice. New Edition. 12mo. $1.00

The Pursuit of Holiness: A Sequel to "Thoughts on Personal Religion," intended to carry the reader somewhat farther onward in the Spiritual Life. Seventh Edition. Small 8vo. $1.75

——— Cheap Edition. 1.25

GRANGER. Life Renewed: a Manual for Convalescents. Arranged for Daily Reading and Meditation for a Month. By M. E. GRANGER, author of "Peace," "Lenten Readings," etc. With a preface by the Rt. Rev. E. R. WILBERFORCE, D.D., Bishop of Newcastle-on-Tyne. 12mo. $1.25

HALL. The Virgin Mother. Retreat Addresses on the Life of the Blessed Virgin Mary as told in the Gospels. With an appended Essay on the Virgin Birth of Our Lord Jesus Christ. By the Rt. Rev. A. C. A. HALL, D.D., Bishop of Vermont. Small 8vo. $1.25

HALL. Manual of Christian Doctrine: Chiefly Intended for Confirmation Classes. By the Rev. H. E. HALL, M.A. With a Preface by the Rev. W. H. HUTCHINGS, M.A. 16mo, paper boards. $0.30

HANSELL. The Sorrows of the Cross. Seven Sermons. Bodily Pain—Ridicule—Ingratitude — Disappointment — Sympathy — Sabacthani—The Sins of the World. By the Rev. E. H. HANSELL, B.D., late Rector of East Ilsley, Berks. Second Edition. Crown 8vo. $0.40

HOLLAND. Good Friday. Being Addresses on the Seven Last Words. By the Rev. HENRY SCOTT HOLLAND, M.A., Canon and Precentor of St. Paul's. 12mo. $0.75

INHERITANCE OF THE SAINTS (The); or, Thoughts on the Communion of Saints and the Life of the World to come. Collected chiefly from English Writers by L. P. With a Preface by the Rev. H. SCOTT HOLLAND, M.A., Canon and Precentor of St. Paul's. Crown 8vo. $2.00

NEWMAN. Meditations and Devotions of the Late Cardinal Newman. Part I. Meditations for the Month of May. Novena of St. Philip. Part II. The Stations of the Cross. Meditations and Intercessions for Good Friday. Litanies, etc. Part III. Meditations on Christian Doctrine. Conclusion. Crown 8vo, 439 pages. $1.50

NEWNHAM. **"Thy Heart and My Heart."** Four Simple Letters on the Holy Communion. By the Rev. P. H. NEWNHAM, M.A. 18mo., paper. $0.10

LITTLE. Works by the Rev. W. J. KNOX LITTLE, M.A., Canon Residentiary of Worcester, and Rector of Hoar Cross.

Sacerdotalism, if Rightly Understood, the Teaching of the Church of England: Being a Letter Addressed in Four Parts to the Very Rev. William J. Butler, D.D., Dean of Lincoln, etc. Crown 8vo. $1.75

The Christian Home: Its Foundation and Duties. Crown 8vo. $1.75

The Hopes and Decisions of the Passion of Our Most Holy Redeemer. Crown 8vo. $1.00

Characteristics and Motives of the Christian Life. Ten Sermons Preached in Manchester Cathedral, in Lent and Advent, 1887. Crown 8vo. $1.00

The Light of Life. Sermons Preached on Various Occasions. Crown 8vo. $1.25

Sunlight and Shadow in the Christian Life. Sermons preached for the most part in America. Crown 8vo. $1.25

Sermons Preached for the most part in Manchester. Crown 8vo. $1.25

The Mystery of the Passion of our Most Holy Redeemer. Crown 8vo. $1.00

The Witness of the Passion of our Most Holy Redeemer. Crown 8vo. $1.00

The Three Hours' Agony of our Blessed Redeemer: Being Addresses in the form of Meditations delivered in St. Alban's Church, Manchester, on Good Friday. Small 8vo. $0.75

THE LORD'S DAY AND THE HOLY EUCHARIST. Treated in a Series of Essays by Various Authors. Edited, with a Preface, by ROBERT LINKLATER, D.D., Vicar of Holy Trinity, Stroud Green. Crown 8vo. $1.50

CONTENTS: Worship, by the Right Hon. Lord Viscount Halifax—Temple Worship, by the Rev. T. A. Lacey, M.A.—Canonical Sunday Worship, by the Rev. Edmund G. Wood, B.D.—Catholic Worship and the Book of Common Prayer, by the Rev. E. W. Sergeant, M.A.—The Holy Eucharist the Divinely Appointed Service of the Church, by the Rev. Robert Linklater, D.D.—The Holy Eucharist, or the Sacrifice of Praise and Thanksgiving, by the Right Hon. Earl Nelson—Eucharist Worship, by the Rev. John Going, M.A.—The Musical Rendering of the Holy Eucharist, by the Rev. James Baden Powell, M.A.

LYRA CONSOLATIONIS. From the Poets of the Seventeenth, Eighteenth, and Nineteenth Centuries. Selected and arranged by CLAUDIA FRANCES HERNAMAN. Crown 8vo. $2.00

MACCOLL. **Life Here and Hereafter.** Sermons. By the Rev. MALCOLM MACCOLL, M.A., Canon Residentiary of Ripon. Crown 8vo. $2.25

MILNE. **The Doctrine and Practice of the Eucharist as Deduced from Scripture and the Ancient Liturgies.** By J. R. MILNE, Vicar of Rougham, Norfolk, Author of "Considerations on Eucharistic Worship." Crown 8vo. $1.25

MOBERLY. **The Sayings of the Great Forty Days** between the Resurrection and Ascension, regarded as the Outlines of the Kingdom of God. In five Discourses. By the Rt. Rev. George Moberly, D.C.L., Late Bishop of Salisbury. New Edition. Crown 8vo. $1.75

MOORE. **Holy Week Addresses.** I. The Appeal and the Claim of Christ. II. The Words from the Cross. Delivered at St. Paul's Cathedral, in Holy Week, 1888. By AUBREY L. MOORE, M.A., late Honorary Canon of Christ Church, Oxford; Examining Chaplain to the Lord Bishop of Oxford; Tutor of Keble and Magdalen Colleges. Small 8vo. $0.75

NEWBOLT. Works by the Rev. W. C. E. NEWBOLT, M.A., Canon and Chancellor of St. Paul's.

The Fruit of the Spirit. Being Ten Addresses bearing on the Spiritual Life. Second Edition. Crown 8vo. $1.00

CONTENTS: Introductory: The Spiritual Life—Love—Joy—Peace—Long-Suffering—Gentleness—Goodness—Faith—Meekness—Temperance.

"As a series of spiritual addresses we can speak of this work in terms of high praise. The addresses are models of what such discourses should be."—GUARDIAN.

The Man of God. Being Six Addresses delivered during Lent, 1886, at the Primary Ordination of the Right Rev. the Lord Alwyne Compton, Bishop of Ely. Second Edition. Small 8vo. $0.60

"The subjects are varied, and are written in a tender and devotional manner, and all of them are more or less suggestive and practical."—CHURCH TIMES.

Penitence and Peace. Being Addresses on the Fifty-first and Twenty-third Psalms. Crown 8vo. $1.00

Counsels of Faith and Practice. Being Sermons preached on Various Occasions. New and Enlarged Edition (1894). Crown 8vo. $1.50

Speculum Sacerdotum; or, the Divine Model of the Priestly Life. Crown 8vo. $2.00

". . . A book which every clergyman ought to read and re-read till he has thoroughly assimilated it and wrought it into the very texture of his being. Candidates for Holy Orders and the younger clergy especially, should make a special study of it. The book is invaluable. . . ."—PACIFIC CHURCHMAN.

NICHOLAS FERRAR: His Household and his Friends. Edited by the Rev. T. T. CARTER, M.A., Hon. Canon of Christ Church, Oxford. With portrait engraved after a picture by Cornelius Janssen at Magdalene College, Cambridge. Crown 8vo. $1.75

"The little volume before us is a real boon to the Church. It might well be made a part of the Lent reading of those who would know what types of saintliness, after the ancient model, the Anglican Church has been able to produce."—LIVING CHURCH.

OXENDEN. Works by the Right Rev. ASHTON OXENDEN, formerly Bishop of Montreal.

Thoughts for Holy Week. 16mo. $0.60

The Pathway of Safety; or, Counsel to the Awakened. 363d Thousand. Small 12mo. Large type. $0.75

——— Cheap Edition. Small type. Limp. .40

Thoughts for Lent. In seven chapters. Small 12mo. .60

Confirmation. 697th Thousand. 18mo. .30

Counsels to Those Who Have Been Confirmed; or, Now is the Time to Serve Christ. 17th Thousand. 18mo. $0.40

Baptism Simply Explained. 19th Thousand. 18mo. .40

The Lord's Supper Simply Explained. 87th Thousand. 18mo. $0.40

The Earnest Communicant. 572d Thousand. 32mo. .40

OXFORD HOUSE PAPERS. A Series of Papers for Working Men. Written by Members of the University of Oxford. First Series. Nos. I.–XIII. Crown 8vo. $1.00

CONTENTS: Difficulties about Christianity no Reason for Disbelieving It, by E. S. TALBOT, M.A.—Can Man Know God? by T. B. STRONG, B.A.—Free-Thinking, by W. SANDAY, M.A., D.D.—What the First Christians Thought About Christ, by W. SANDAY, M.A., D.D.—Why Do We Call the Bible Inspired? by W. LOCK, M.A.—Salvation, by V. S. S. COLES, M.A.—Everlasting Punishment, by F. PAGET, D.D.—Christ and Morality, by A. CHANDLER, M.A.—The Discipline of Self, by R. L. OTTLEY, M.A.—Fraternity, by G. W. GENT, M.A.—What has Christianity Done for England? by H. O. WAKEMAN, M.A.—Magna Charta; the Church and English Freedom, by ARTHUR HASSALL, M.A.—The National Church of a Democratic State, by SPENCER L. HOLLAND, B.A.

OXFORD HOUSE PAPERS. A Series of Papers for Working Men. Written by Members of the University of Oxford. Second Series. Nos. XIV.–XXI. Crown 8vo. Cloth. $1.00

CONTENTS: Jesus Christ To-Day, by J. G. ANDERLEY, B.A.—Prayer and the Reign of Law, by C. GORE, M.A.—The Justice of the Atonement, by A. T. LYTTELTON, M.A.—The Christian Church, by R. W. CHURCH, M.A., D.C.L.—Christianity and Slavery, by H. HENSLEY HERSON, M.A.—The Necessity of Pain, by F. A. DIXEY, M.A.—Why We Believe the Gospels to Contain Genuine History, by FALCONER MADAN, M.A.—Evolution and Christianity, by AUBREY L. MOORE, M.A.

PARNELL. Ars Pastoria. By FRANK PARNELL, M.A., Rector of Oxtead, near Godstone. 3d Edition. Small 8vo. $0.75

PRACTICAL REFLECTIONS UPON EVERY VERSE OF THE BOOK OF GENESIS. With a Preface by the Right Rev. EDWARD KING, D.D., Lord Bishop of Lincoln. Crown 8vo. $1.75

PRACTICAL REFLECTIONS ON EVERY VERSE OF THE PSALTER, OR PSALMS OF DAVID. With a Preface by the Rev. H. P. LIDDON, D.D., D.C.L., late Canon and Chancellor of St. Paul's. Crown 8vo. $1.75

PRACTICAL REFLECTIONS ON EVERY VERSE OF THE NEW TESTAMENT. With a Preface by the Rev. H. P. LIDDON, D.D., etc. Crown 8vo.

Vol. I. The Holy Gospels. $1.75

Vol. II. Acts to Revelation. 2.00

PRACTICAL REFLECTIONS ON EVERY VERSE OF THE PROPHET ISAIAH. With a Preface by the Lord Bishop of Lincoln. Crown 8vo. $1.50

PRAYERS AND MEDITATIONS FOR THE HOLY COMMUNION. By JOSEPHINE FLETCHER. With a Preface by C. J. ELLICOTT, D.D., Lord Bishop of Gloucester and Bristol. With red borders. New Edition. Royal 32mo. $1.00

——— An edition without the red borders. 32mo. Cloth limp. .50

PRAYERS FOR THE SICK AND DYING. By the Author of "Sickness; its Trials and Blessings." Fourth Edition. Small 8vo. $0.50

PRYNNE. The Truth and Reality of the Eucharistic Sacrifice. Proved from Holy Scripture, the Teaching of the Primitive Church, and the Book of Common Prayer. By GEORGE RUNDLE PRYNNE, M.A., Vicar of St. Peter's, Plymouth; author of "The Eucharistic Manual," etc. Crown 8vo. $1.25

ROBINSON. The Church and Her Teaching. A Series of Addresses. By the Rev. C. H. ROBINSON, M.A., Vice-Chancellor of Truro Cathedral. With an Introduction by the Lord Bishop of Truro. Small 8vo. $0.75

"It is quite impossible to express our estimate of the importance and usefulness of this little book without reprinting the whole of it. A more excellently simple, clear, and persuasive argument of the Church's claim upon her own children and strangers, and in so small a compass, we do not remember to have seen. It ought to be in all parish and Sunday-school libraries, and in the hands of every Church colporteur and parish visitor."—CHURCHMAN, New York.

SKEY. Works by L. C. SKEY.

"Lovest Thou Me?" Thoughts on the Epistles for Holy Week. With an Introduction by W. H. HUTCHINGS, M.A., 16mo. $0.75

"All Your Care." With a Preface by Rev. R. W. Randall, M.A., Vicar of All Saints', Clifton. 16mo. $0.40

SOULSBY. Works by LUCY H. M. SOULSBY, Head Mistress of Oxford High School:

Stray Thoughts for Girls. New Edition. 18mo. $0.60

Stray Thoughts for Invalids. Original and Selected. 18mo. .75

TEXT-BOOKS OF RELIGIOUS INSTRUCTION. Edited by the Rev. EDWARD L. CUTTS, D.D.

1. The History of the Church of England. By the Rev. EDWARD L. CUTTS, Editor of the Series. Small 12mo. $1.00

2. The Pentateuch. By the late Lord Bishop of Bath and Wells and the Rev. C. HOLE. Small 12mo. $1.00

3. The Gospel of St. Mark. By the Hon. and Rev. E. LYTTELTON, M.A., Head Master of Haileybury College. Small 12mo. $0.75

VERBA VERBI DEI: The Words of Our Lord and Saviour Jesus Christ. Harmonized by the Author of "Charles Lowder." With an Introduction on the Different Periods of Our Lord's Life on Earth. Crown 8vo. $1.50

"The book is chiefly intended for devotional use, and its unique plan, its lucid arrangement, and its consistent self-restriction to the *ipsissima verba* of our Lord, will assuredly give it a very high place among books of that class."—CHURCHMAN.

WILLIAMS. A Devotional Commentary on the Gospel Narrative. By the Rev. ISAAC WILLIAMS, B.D., formerly Fellow of Trinity College, Oxford. Eight vols. Crown 8vo, as follows: Each, $1.25

Thoughts on the Study of the Holy Gospels.
Characteristic Differences in the Four Gospels—Our Lord's Manifestations of Himself—The Rule of Scriptural Interpretation Furnished by Our Lord—Analogies of the Gospel—Mention of Angels in the Gospels—Places of Our Lord's Abode and Ministry—Our Lord's Mode of Dealing with His Apostles—Conclusion.

A Harmony of the Four Evangelists.
Our Lord's Nativity—Our Lord's Ministry (Second Year)—Our Lord's Ministry (Third Year)—The Holy Week—Our Lord's Passion—Our Lord's Resurrection.

Our Lord's Nativity.
The Birth at Bethlehem—The Baptism in Jordan—The First Passover.

Our Lord's Ministry. (Second Year.)
The Second Passover—Christ with the Twelve—The Twelve Sent Forth.

Our Lord's Ministry. (Third Year.)
Teaching in Galilee—Teaching at Jerusalem—Last Journey from Galilee to Jerusalem.

The Holy Week.
The Approach to Jerusalem—The Teaching in the Temple—The Discourse on the Mount of Olives—The Last Supper.

Our Lord's Passion.
The Hour of Darkness—The Agony—The Apprehension—The Condemnation—The Days of Sorrows—The Hall of Judgment—The Crucifixion—The Sepulchre.

Our Lord's Resurrection.
The Day of Days—The Grave Visited—Christ Appearing—The Going to Emmaus—The Forty Days—The Apostles Assembled—The Lake of Galilee—The Mountain in Galilee—The Return from Galilee.

"There is not a better companion to be found for the season than the beautiful 'Devotional Commentary on the Gospel Narrative,' by the Rev. Isaac Williams. A rich mine for devotional and theological study."—GUARDIAN.

Princeton Theological Seminary Libraries
1 1012 01190 1024

Date Due

NOV 1 9 2007
JUN 29 2019